

Zion's Herald

WEDNESDAY, DECEMBER 20, 1905



MADONNA AND CHILD -- Sichel

The Field Secretary's Corner

SUNDAY, Dec. 10, was another stormy day, a severe snowstorm having fallen in this section the previous night, hence small congregations were had in both services. In the morning I preached in the Highlands Church, Rev. F. M. Estes, pastor. Here we have a neat and commodious edifice, with a constituency drawn from an outlying section, an offshoot from the old Main St. Church. Its history, briefly stated, is as follows:

During the summer of 1885 a movement was inaugurated by Rev. E. P. King, at that time pastor of old Main Street Methodist Church, looking toward the establishment of a Methodist mission at the Highlands. His plans were approved by a majority of the official board and the members of his church. A subscription was started and plans drawn for a chapel. Mr. James Allyn, a Baptist, generously donated a lot of land containing 14,000 square feet, on the corner of Lincoln and Nonotuck Streets. The contract was let in October to L. B. White for \$4,000. The cornerstone was laid the first Sunday in November by Presiding Elder C. S. Rogers, and the chapel was dedicated, March 26, 1886, by Bishop Foster. A Sunday-school of about 80 members was immediately organized, with C. C. Childs as superintendent, and afternoon preaching services were held. Shortly thereafter, during the pastorate of Rev. G. C. Osgood, a Sunday evening prayer-meeting, a Tuesday evening class-meeting, and a mid-week prayer-meeting, held on Friday evenings, were appointed. May 9, 1886, Mr. C. C. Childs, who had given so generously of his time and means to this enterprise, was removed by death. Mr. George L. Thorpe was elected to the vacancy created in the Sunday-school. He was also class-leader until November, 1888, when, owing to protracted illness, he resigned, and Mr. Henry C. Walters was appointed his successor. At a largely attended quarterly conference of the mother church, held in February, 1889, it was unanimously voted to organize the Highlands Mission into a separate society, and on March 27, Presiding Elder Eaton presiding, the organization was effected by the election of boards of trustees and stewards. There was then a membership of 50 and 6 probationers. At a quarterly conference of the new charge held that evening the presiding elder was requested to secure the appointment of a pastor for the Highlands Church at the approaching session of Conference. Rev. Wilson S. Fritch was appointed first pastor, and remained three years. His successors have been: Revs. B. F. Kingsley, F. J. Hale, O. R. Miller, and the present incumbent, F. M. Estes, who is now completing his fourth year. A few years ago the original edifice was raised and a commodious vestry built in the basement, and it was enlarged by the addition of three wings. These additions, together with much needed repairs, occasioned a debt of \$4,500, which was removed by the heroic efforts of Rev. O. R. Miller. The membership has grown steadily from 50 in 1889 to 176 in April, 1905. The location is conceded to be one of the best in the city, and the future of the church is one of promise.

Among those who contributed generously of their means in the early days of the church, and whose influence gave it standing in the city, are W. T. Dean, George L. Thorpe, and Wm. F. Wheelock. To these must be added the name of Levi Lamb, a patriarch in faith and righteousness. Now in his 94th year, he enjoys religion, and, though confined to his home, is a positive blessing to the church and com-

munity. His beautiful life is due, in part, to the fact that he has read ZION'S HERALD for many years. He became a subscriber, Jan. 1, 1837, and his subscription has continued to the present time. He began reading the paper in November, 1830, and says that he has read it weekly through all these seventy years with great interest and profit. Father Lamb's advice to any newly-married couple is to immediately subscribe for ZION'S HERALD, and read it regularly. He further urges that every Methodist should read his church paper. Can Father Lamb's record be equaled in the church?

This is, however, a young people's church. During recent years a score or more of young men have come to the front as leaders. They have organized themselves into a chapter of the Wesley Brotherhood, and are doing good service for Christ and the church. On Sunday, Dec. 10, three men who have attended the Brotherhood meetings were hopefully converted, and are expected to unite with the church.

In the evening I preached at Appleton St. Church, Rev. J. P. Kennedy, pastor. The storm had cleared up somewhat, and a fair congregation gathered. The sermon was preceded by a fine vesper service, beautifully rendered by the large chorus choir, to the great enjoyment of all. I then had a most appreciative hearing as I presented the claims of the HERALD.

Holyoke Methodism had its rise some years before a church was organized. Rev. Freeman Nutting and Rev. E. Stuart Best, South Hadley Falls pastors, preached occasionally in Holyoke. Mr. Best states that, being appointed to South Hadley Falls in 1852, and watching the rapid rise of the "New City," as it was then called, he determined to plant the banner of Methodism there. He hired a hall, organized a class of over twenty-five members, met them regularly, and preached to them occasionally. In the fall some of the young people working in the mills gave notice that they were going to work in the Glasgow mills at South Hadley Falls. When asked the reason for doing so, they replied that they wanted to attend the meetings of their own church, and that they could not cross the ferry in cold weather. The agent then said, "Why cannot you have a Methodist meeting in Holyoke?" The reply was, "We have not enough money." They were then told to see how much they could raise and report to him. A subscription paper was started, which was quite successful. The agent agreeing to make up the deficiency, the presiding elder, Rev. Charles Baker, was sent for, who secured pulpit supplies, and at the next Annual Conference (1853) sent them their first pastor, Rev. Thomas Marcy. It is thus seen that to the loyalty of a few girls to their church is the rise of Holyoke Methodism due at least in part. Mr. Marcy was superintendent of schools in Northampton, and, tenements being scarce in Holyoke, he continued to live in the former place and also to perform his duties as superintendent of schools. In May he organized a church of twenty members, meeting them in Lyceum Hall on High Street. The erection of the church was accomplished at length by the heroic effort of Rev. Increase B. Bigelow. A debt of \$39,500 was incurred, which was reduced by Rev. W. E. Knox to \$14,000. During the pastorate of Rev. H. L. Wriston, who did much to build up the church, \$2,000 was paid. The present pastor, Rev. Dr. J. P. Kennedy, was appointed nearly four

years ago. In 1903 the fiftieth anniversary of the organization of the church was observed with impressive services. Now preparations are being made to burn the mortgage of \$12,000, which has remained from the heavy debt incurred in building. Mr. J. M. Dunham, for many years the most prominent Methodist in Holyoke, now a member of Trinity in Springfield, added \$1,000. The remainder—nearly \$8,000—has been given by friends of the church at the solicitation of the pastor. Among the twenty-two pastors who have served this church, now living are Revs. M. Emory Wright, Wm. J. Hambleton, W. N. Richardson, and N. B. Fisk.

Mr. and Mrs. S. F. Barrett and Mrs. Lucy O. Wright have been members of this church for half a century. For many years Mr. and Mrs. Barrett have been subscribers for ZION'S HERALD. The church starts in the new year with brighter prospects than ever before. With a membership of nearly 500, increasing every year, in a growing city, this church is certain to be among the strong churches of New England.

F. H. MORGAN.

36 Bromfield St., Boston.

AVE CHRISTE

REV. CLEMENT E. HOLMES.

All hail to the Christ, our King!

All hail to the Prince of Peace!

Thrice hail to our Saviour, let us sing,

Who cometh that sin may cease!

Rule Thou in our hearts today;

Thy will upon earth be done;

May kingdoms and empires own Thy

sway;

Through Thee may they all be one!

Make wars upon earth to cease,

And hate be dispelled by love;

The music and beauty of life increase

To that which prevails above.

Save all from the curse of sin;

Save all through a pure good-will;

Bring all to the stature of full-grown men,

Thy mission of love fulfill!

Northampton, Mass.

An Echo from the Garrison Celebration

REV. O. W. SCOTT.

I HOPE no one will accuse me of immodesty if I write, briefly, of a matter of great interest to myself, as a son of a disciple of William Lloyd Garrison.

Much has been said of Mr. Garrison's paper, the *Liberator*. Mr. Blackwell, in his thrilling address last Monday, emphasized the importance of that sheet in advancing the cause of the slave. In the early history of the *Liberator*, my father, Rev. Orange Scott, then a member of the New England Conference, subscribed for 100 copies of that paper, to be sent for three months to 100 preachers of the Conference. Father, in speaking of it, said: "The result was as I anticipated. Before the three months expired, a majority of the Conference (150 members in all) was converted to abolitionism."

Another result was, that, June 4, 1835, the New England Conference organized an anti-slavery society, on the Garrisonian basis of immediate and unconditional abolition of slavery. What followed is too well known to students of Methodist history to require repeating. Suffice it to say, that many of father's coadjutors in the day that "tried men's souls" said to me years ago: "Your father was right." "The fathers stone the prophets, and the children build their monuments!"

Newton Upper Falls.

Zion's Herald

Volume LXXXIII

Boston, Wednesday, December 20, 1905

Number 51

ZION'S HERALD

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office Boston, Mass., as second-class matter.

Report of Life-Saving Service

THE annual report of the Life-Saving Service, for the last fiscal year, states that at the close of the year the life-saving establishment comprised 277 stations. The number of disasters to "documented" vessels within the scope of the service during the year was 365. On board these vessels were 4,089 persons, of whom 27 were lost. Succor was afforded at the stations to 624 persons. Uncle Sam's shore heroes gave aid in 107 cases of distress other than perils threatened by the sea. Since Nov. 1, 1871, the date of the introduction of the present system, there have been 15,631 marine disasters, involving 111,056 persons; 1,098 lives have been lost; 18,930 persons have been succored at stations. The value of the property saved is estimated at \$179,758,512, and the value of the property lost at \$47,884,047. A serious development of last year's operations has been the loss of experienced surfmen, who are rapidly leaving the station crews for better paying and less hazardous occupations. Their places have been filled in many cases with inferior men. If the general public took more interest in the life-savers, the condition of the service would be much improved.

"China for the Chinese"

THE moral effect of the defeat of Russia, a great Western Power, by Japan, is being seen in a pronounced change in the attitude of the Chinese. A correspondent of the *London Times* gives a number of convincing proofs that the policy of China in the future is to be "China for the Chinese," in pursuance of which the Chinese are beginning to organize a deliberate resistance to all foreign influence. Evidences of this new hostility are to be noted in the awkward but sincere attempts being made by the provincial governors to raise and train an army, in a general disinclination to grant concessions to foreigners, in plans that are being laid for the building of railways by the Chinese themselves, in an aversion to making commercial treaties, and in an agitation for the maintenance of the

sovereign rights of China. The "boycott" in China is developing unexpected strength. It is quite possible that the wily Japanese diplomacy is behind all this, and that the Tokyo Government is secretly but assiduously cultivating the idea of Chinese independence of all foreign influence except Japan's. America cannot be indifferent to these developments in China, and yet a country that has so constantly cultivated the cry, "America for the Americans!" can hardly blame the Chinese for ceasing to wish longer to be exploited for the benefit of powerful, and in some cases rapacious, foreigners. No one can predict what will be the outcome of the tremendous changes that are now going on in the Orient. But that a change of American policy in some respects toward China is demanded by the course of events, is becoming very evident.

External Relations of Liberia

THE apprehension of Germany lest Liberia contract an alliance with France appears to be unfounded. The report that such an alliance was contemplated seems to have arisen out of the fact that a Franco-Liberian Commission is to meet in Paris to consider the question of delimiting the frontier between French West Africa and Liberia, which has been so long pending. It is not clear how that commission can have aroused the fears of Germany. The real leanings of Liberia would seem to lie in another direction, for German commerce has made considerable progress in Liberia within the last few years, and there is some talk at Monrovia of a secret treaty between the little negro republic and Germany. The finances of Liberia are said to be in a deplorable condition, the Government having already mortgaged a great part of its revenues, and having now at its disposal merely the sale of postage stamps.

New British Poor Law Commission

THE Royal Commission on the Poor Law, which has been recently appointed in England, has received instructions to make a thorough investigation into everything that pertains to dealing with the problem of the poor. The commission is to ascertain who are poor by their own fault, and who by temporary lack of employment, and what practical means can be taken to deal with the problem of relief. It has to inquire in the first place as to the working of the laws relating to the relief of poor persons in the United Kingdom. This part of its task will involve essentially a revision of the Poor Law system set up seventy years ago. The commission is instructed to inquire

into the various means which have been adopted outside the Poor Laws for meeting distress arising from lack of employment, particularly during periods of severe industrial depression. The commission is also enjoined to consider and report whether any modifications of the Poor Laws, or fresh legislation for dealing with distress, are advisable, and if so, what changes are to be recommended. The high standing of the members of the commission is a sufficient guarantee that these instructions will not be regarded as a mere form of words, and that a serious attempt will be made to survey a vast subject with the definite object of arriving at a practical solution of the sad and pressing problem of the unemployed poor.

General Herman Haupt Dead

HERMAN HAUPT, Brigadier-General, who achieved fame as the head of the military railway department in the Civil War, died suddenly last Thursday in a Pennsylvania railroad train. General Haupt was in his 89th year, and the oldest living graduate of West Point. He served as assistant engineer of the State of Pennsylvania, and as professor at Pennsylvania College, Gettysburg. In 1847 he was chosen chief engineer of the Hoosac Tunnel, and held that position until 1861. He was not connected with the undertaking until its completion in 1873, but it was he who made the plans that were followed to a successful conclusion. During the most important construction period of the Pennsylvania Railroad General Haupt was its chief engineer. During the war he served as chief of construction and transportation of the United States military railroads and as chief of the railroad bureau. He led the "independents" in fighting the Standard Oil Company, conceiving the idea of pumping oil from the wells to the seaboard. General Haupt invented the pneumatic drill for excavating rock, and developed the use of compressed air in railroad engineering. He was a prolific writer on scientific subjects.

Crusade against Hazing

SECRETARY BONAPARTE, urged perhaps to greater zeal by the Congressional investigation that is threatened, has entered upon a vigorous crusade against hazing at Annapolis, which has been freely practised under the disguise of "running." It is said that another fist-fight occurred at the Naval Academy on the night of the Branch funeral, and it is certain that the Meriweather court-martial has not had the effect of abating the settling of differences according to the "code." Radical measures are now to be

taken by Admiral Sands and by Secretary Bonaparte. Action along this line has been hastened by the case of Midshipman Kimbrough, who was forced to stand on his head until he became unconscious, and by the maltreatment of another midshipman by the name of Cooper — both Kimbrough and Cooper being sent to the hospital. The punishment of Meriweather, who has been confined for a year to the limits of the Naval Academy and publicly reprimanded, is so light as to exert scarcely any influence over Annapolis undergraduate sentiment in favor of the abolition of the "code." Only dismissal from the Academy will avail to teach the midshipmen an unmistakable lesson in behavior. The trouble has been that hitherto Congress has restored to the Academy midshipmen who have been cashiered. This undermines discipline, and makes the task of Admiral Sands, who seems to have awakened to the need of doing something, the harder. Secretary Bonaparte is seeking light from Attorney-General Moody as to the jurisdiction of the State of Maryland over the Naval Academy reservation, and also regarding the law which prohibits hazing. Public opinion demands prompt and vigorous action to put a stop to the hazing abuse.

No Statehood without Prohibition

IT is announced that Captain Frank Frantz, appointed by President Roosevelt a "Rough Rider" Governor of Oklahoma, has put himself at the head of an anti-prohibition movement to prevent the adoption of a temperance clause in the new Statehood Bill. This temperance clause was championed in the last Congress by Senator Gallinger of New Hampshire and supported by other New England Senators. It would be insufferable that Captain Frantz should be allowed to "rough ride" over the conscience of America in this respect. If he has announced his devotion to the liquor interests in this way, let the Christian people of the land promptly take up the challenge thrown down and wage a war to the finish over this question. Let the cry, "No statehood without prohibition!" be the slogan of the campaign. When the awful blight of slavery was upon the South, even before the abolition sentiment had come to full flood, there were many moderate men at the North who had gotten as far as this — to resolve that, God helping them, they would tolerate no slavery in the new States! "Thus far shalt thou come and no farther!" was their rallying cry, in the days of the old Kansas border-warfare over the issue of slaveholding. The curse of the saloon — a worse slavery than that which held the blacks in subjection outwardly in the flesh — has fastened upon many of the older States. That is bad enough, but it would be unthinkable and unbearable that the saloon curse should be allowed to grip the new and as yet unspoiled States of the West by its cruel power. The politicians want to admit the Territories for their own purposes, on lax moral terms, but the Christian people of the country must not allow them thus morally to mortgage the welfare of the future

States. Now is the time to write to Senators and Congressmen — and individual letters are better than wholesale petitions, or would better be used to supplement petitions — urging the representatives of the people at Washington, many of whom are weak kneed on moral questions, but others of whom long for just such moral backing, to make forever impossible, by enacting prohibition conditions from the start, the entrance of the accursed saloon into the now fair, free regions of the West. No statehood without prohibition!

Martial Law in Russia

BY an imperial decree issued last Monday all governors-general and municipal authorities in Russia are authorized to proclaim a modified martial law in the event of railway, postal or telegraphic communications being interfered with. The policy of repression now seems definitely under way. The Emperor has sanctioned a number of anti-strike measures, and efforts are being made to arrest some of the leaders of the proletariat. The Russian autocracy has apparently decided to try force against the anarchy that now dominates the country. It is the evident business of a Government to govern, but it need not necessarily govern as an autocracy. It is difficult to persuade the common people in Russia to have confidence in the sincerity of the present Witte régime, hampered as Count Witte is by his autocratic connections. Even if the army should remain loyal, and suppress for the present any general armed revolt, the virus of political liberalism and of socialism has now become so diffused among the Russian masses that the contest for a popular share in the Government will continue until the people win. The Russian workmen are planning a general strike as their reply to repression, and passive resistance in the form of strikes has already been found to be a mighty weapon in the hands of a people unwilling to work and in no danger of being severely handled if they do not go to work.

Labor Colonies in Europe

HOLLAND, Germany, Belgium and England are making some interesting experiments with labor colonies. In Holland there are three such establishments, with an aggregate population of 5,000, consisting of poor families that are without employment, but are willing to work. These colonies were begun after the battle of Waterloo, when thousands were reduced to poverty by the war, philanthropic persons giving the land and assisting in its cultivation. After the colonist has made a reputation for efficiency, he is put on a small farm for which he pays rent, and is provided with help for which he pays in annual instalments. Governmental aid is supplemented by the sale of products and by private contributions. In Germany the colonies consist chiefly of ex-prisoners and others who require exemption from taxation rather than punishment. The colonists cultivate the land assigned them during the summer, and in the winter work for neighboring land-owners. The three

Belgian colonies, aggregating 6,000 persons, have converted a sandy waste into productive farms, woodlands and gardens. One of the establishments is maintained for the aged and imbecile, another for persons whose poverty has come from causes beyond their control, and the third for able bodied beggars, tramps, and criminals. These institutions are nearly self-supporting, and are deemed well worth their cost, because they have cleared Belgium of tramps and beggars. Though in effect they are penal colonies, no measures are taken to prevent the escape of the colonists. England has several such colonies, on a smaller scale. They are conducted by a confraternity, with the result of rehabilitating about thirty-three per cent. of the number of inmates.

U. S. Educational Statistics

ACCORDING to a statement by the U. S. Commissioner of Education, Dr. Harris, the number of pupils enrolled in the common schools of the United States during the fiscal year 1905 was 16,256,088 — or 20 per cent. of the entire population as estimated by the Census Bureau. It is seen by this that the public school system reaches the people very generally. In the colleges of the country 118,029 students were enrolled; 1,370,244 pupils were enrolled in private elementary and secondary schools; and 152,479 in normal and other professional schools and manual training schools. Besides the aggregate of 17,896,890 pupils thus accounted for, 693,101 students were enrolled in special institutions more or less educational in their character and having more or less of a practical business aim. It is evident from the fact that 18,589,991 persons, most of them of youthful age, are engaged formally in the tasks and processes of "education," that the ideal of "knowledge for power" has taken a strong hold on the imagination of the American people.

Congress Considering Bills

THE week has brought on Congress a deluge of bills, of all classes, and both Houses of the National Legislature are now hard at work trying to bring order out of the confusion. Many bills go at once to committees, and are never heard of afterward. Large numbers are "suffocated." On others hearings are held, to satisfy popular clamor, where no intention is entertained of ever passing them. The legislative career of unimportant bills is apt to be short, many coming speedily to passage, but measures of great moment may occupy the attention of Congressmen the greater part of a session, and then finally fail of passage in the rush of the closing hours. Congress has continued the discussion of Panama matters. The House has passed a measure for the taxation of bonds, and indulged in some debate on the insurance question. Statehood is an issue that is arousing interest, and a subsidy bill may be discussed later. Friends of the latter measure are bringing pressure to bear on Speaker Cannon to induce him to facilitate the consideration of the bill. The question of "hazing" at Annapolis will also require Congressional action.

The Child's Gift to the Child

SNUGLY cuddled close together on the big sofa, a mother and her little girl two and a half years old were looking at a book of pictures. They had found one of the most beautiful of the works of the great masters, a group where the Magi gather around the Holy Family, offering their gifts. The figure of the Christ-child, radiantly beautiful and happy, is the centre of light in the picture. Again and again the child demanded the story, all about the Wise Men and the presents they brought, all about the Baby lying there with His mother bending over Him in loving tenderness. Suddenly the child slipped away from her mother's side and ran across to the corner of the room where her own treasures were kept. Quickly she searched them through until she found the most precious thing she owned, her one heart's desire and delight, a beautiful enameled button. This she took up eagerly and ran back to the sofa. Scrambling up, her face radiant, she laid her gift without a

the Incarnation. It finds the heart of humanity as it found the heart of the child. Indeed, had there never been the historic event, humanity would have been forced to invent one in order to satisfy its own inborn yearnings. The response of the heart of humanity to the story of Bethlehem is immediate and spontaneous. Unleash our own emotions, and they run naturally to this purpose of gift bearing. Christmas is unnatural when the holy exercises connected with its celebration are forced, either by desire to conform to custom or by the compulsion of returning gifts for favors rendered. We keep Christmas truly only when we observe it as a spontaneous and spiritual exercise which is truly sacramental in its essential nature. It is the utterance of the heart's profoundest emotions; it ripples forth like the mountain spring from the flooded reservoirs; it bursts out like the sunlight through the cleft cloud. The story of Jesus finds the heart of the child, and the story of the Incarnation finds the

Christ. To the miserly and the base, Christmas has no appeal. It comes with its true message only to him who is so childlike in spirit that he is willing to answer its appeal by the full, glad gift of the richest thing in the whole treasury of life. He who feels the full spell of the Incarnation never stops to count his pennies. He breaks instead his alabaster box. It is not merely because nothing less than the most precious will answer the nature of the Christ; it is because nothing less than our most precious treasure can utter the love of our hearts. It is no sacrifice to give our best to Him when we fully apprehend the meaning of Christmas. We choose our best and most costly treasure to utter our love just as we would choose the most perfect word we know to express our divinest thought. The word is not sacrificed in utterance; the gift is not destroyed in conveying our love. The content of the word is the thought poured into it; the essential nature of the gift is the love that gives it being. Our best is the only gift to be rendered the living Master because nothing less than this can utter our gratitude and love.

* * *

The child laid her gift on the figure of the Child. Mary and Joseph and the Wise Men were in the picture; but the baby's gift was to the Baby. This she understood. Subtle intimation of a profound truth! Browning has wrought it into beautiful statement in "Saul:"

" 'Tis the weakness in strength that I cry
for! my flesh that I seek
In the Godhead! I seek and I find it. O
Saul, it shall be
A Face like my face that receives thee; a
Manlike to me
Thou shalt love and be loved by forever:
a Hand like this hand
Shall throw open the gates of new life to
thee! See the Christ stand!"

Human gratitude and love at Christmas bestows its spontaneous, precious gift essentially upon the human in God. The unutterable Divine has become comprehensible in the life of the all-perfect Christ, and we stand here at the beginning of His human life, where His baby eyes for the first time look upon the world which to us is so fair and sweet, conscious in joy beyond perfect expression that at length we may know what in very truth the Living God is. Our words, our gifts, our festivals at home and in public, our moments of meditation as the time draws near the Holy Night—what are all these except attempts in many imperfect ways fully to express our joy in this, that finally we know the human life of God and the divine life of man? It is God whom we find in the Incarnation; it is our potential selves that we find in the Incarnation. That union satisfies the uttermost yearnings of the human spirit. Because that union has been made, glorias are sung, shepherds leave their pasture plains, and wise men bring their gifts. The humanly divine in us brings its sacramental offering to the divinely human in Him. At the last analysis, we, the Father's little children, bring our gifts to this, His Little Child. Christmas symbolizes the beginning of perfect communion, in the sphere of the Father's love, between Himself and our-



THE HOLY FAMILY

word on the figure of the Baby in the picture. Then, cuddling down again, she asked for the story. The child had made her spontaneous gift of love to the infant Christ. She, too, was a member of the Magi group, "long riding from afar."

This is the secret of the imperishable beauty and eternal power in the story of

yearning heart of the world. Both bring their gifts in simple response to the inner impulse of gratitude and love.

* * *

He who keeps Christmas truly does not search his treasures through to find what can be spared without a pang from his overplus of riches; out of his treasures he brings his richest and most loved to his

selves. We dare let it mean no less than this; it could mean no more.

OVERLOOKED BY THE HERO FUND

THE commissioners of the Hero Fund have made another award. The names and the brave deeds are published. We looked through the list with the keenest interest. There were rescues from drowning and from fire—a record of courageous, self-forgetful bravery.

On the list, however, we did not find the name of Margaret C., the widow, who, left with her nine children, the youngest a mere baby, when her husband died, turned her tear-stained face from the churchyard homeward and took up her heroic task alone without complaint. Margaret kept the little home clean and the flock folded within it. Day after day she bore her burden from dawn until late at night, fighting with her back against the wall for her babies. No noise was made in the busy world by her warfare. A few neighbors knew, that was all. Finally disease came, and the physicians told her that she must go down to the very shore of the dark river if she was ever to be well again. Not once did she waver. For the children's sake, it must be done, and they gathered around her in the little sitting-room to pray that God would take care of mamma, before she went to the hospital. Thank God! she came back to take up the old battle with joy and courage, and there she is today; but the agents of the Hero Fund do not know about it, for the scent they are following is of quite another kind.

On the list we did not find the name of Laura J., the high-spirited young woman who graduated at the academy, and suddenly found herself, the only daughter, with slender means, called back home to care for father and mother through a long exhausting sickness. No money for nurses, and only the brave young woman to carry the load! Four years later the end of the watch came, and the watcher emerged worn from her vigil, to find herself now the sole guardian of two aged relatives. Once more she took the veil of her sacred service, and four more years passed. Eight years cut out of the young womanhood and prime strength of the brave soul! Her old school friends were gone by many ways into larger spheres of interest and service. Laura had not kept up with the times. That stately procession of the world's events had marched past her door while she was absorbed with the day's care and her lamp was burning in the nightly vigil. So there she is, uncomplaining, but trying even now to adjust her eyes to the new light. The Hero Fund is not for such as she.

Dramatic heroism! It is sacred; it ought to be rewarded. The human spirit behaves divinely sometimes under the stress of sudden impulse. This, however, is only the slight and by far the lesser part of the heroism of the spirit. The Hero Fund is laudable. He who would unearth the ultimate heroisms, however, will not go to its rolls so often as he will to the registers in the hearts of ministers, friendly visitors, and lovers of their fellow-men, who know better than any others what nobleness and heroism are wrought into

the life of the humble, the unfamed and the poor. Record of all this must be kept somewhere. There must be a Hero Fund which does not pass the obscure the while it rewards dramatic heroism. The thousands who wear no medal, the thousands "with ne'er a leaf for laurel," must not in the final renderings be forgotten. God the Father also has a Hero Fund. His search is very wide and very accurate. For its final award gathers the great host whom no man can number, and the sound of their rejoicing is as the voice of many waters when the heroes of faith come at last to their own.

Co-operation of Two Methodisms

WE are greatly gratified to announce that the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Kentucky, are carefully considering the practicability of owning and operating schools jointly. In eastern Kentucky the Sandy Valley Seminary, at Painsville, a new school, is to be owned and maintained by a board of trustees composed of twelve members, one half elected by the Kentucky Conference of our church, and one-half by the Western Virginia Conference of the Church South—which Conferences embrace eastern Kentucky. The faculty will be equally divided between members of the two churches. Both Conferences have agreed to the joint work, and the board of trustees will be incorporated so soon as the proper legal steps can be taken. Property and endowment now in hand are \$82,000.

On Dec. 7, in Lexington, Ky., there was a meeting of three committees in joint session, representing our Kentucky Conference and Louisville Conference, and Kentucky Conference of the Church South. The committees—five members each—had been appointed by their respective Conferences to consider the practicability and advisability of uniting the two churches in educational work. Our church has one school at Barbourville, Ky., and one suspended at Ashland. The Church South has Wesleyan College at Winchester, and half a dozen or more secondary schools. Several towns in western Kentucky are asking us to establish schools.

The joint meeting was harmonious, and the joint work was favored; but it was not decided just when to unite. A later meeting will be called before the Conferences meet next September, when, perhaps, the committee will be able to recommend to the Conferences the establishment of other schools, or school, as in the case of the Sandy Valley Seminary, the working of which will help those interested to better judge of the practicability of this way. There are many in the State who devoutly pray for a united effort by Methodists for the building up of strong schools for Christian education.

The following are the members of the committees: For our Kentucky Conference: J. D. Walsh, Louisville, Ky.; Geo. V. Morris, Lexington, Ky.; E. L. Shepard, Covington, Ky.; Judge J. H. Tinsley, U. S. district attorney, Covington, Ky.; C. C. Stole (layman), Louisville, Ky. For the Church South, Louisville Conference: R. W. Browder, Bowling Green, Ky.; Gross Alexander, Louisville, Ky.; F. M. Thomas (lawyer), Owensboro, Ky.; Judge L. P. Little, Owensboro, Ky.; and Judge W. F. Barkley, Louisville. Kentucky Conference (South): W. F. Taylor, Nicholasville, Ky.; E. G. B. Mann, Lexington, Ky.; Judge J. L. Weber, Winchester, Ky.; Judge E. C. O'Rear, Frankfort; Tim Needham (lawyer), Williamstown, Ky. All

were present except Judge Tinsley, Judge O'Rear, and F. M. Thomas.

Some Encouraging Figures

THE Methodist Episcopal Year-book that is just coming from the press has some encouraging figures in it. It will do our people good everywhere to read this compendium of the progress of the year. It is packed with just such information as every Methodist ought to know.

There has been a fine increase in the giving for the great benevolences, amounting to \$259,927. The increase in church membership from 1900 to 1904 was 135,061; of 1904 over 1903, 32,817; while the figures for 1905 show a net increase of 78,090. The Sunday-school figures are very assuring and give encouragement to the workers. The figures for 1901 are as follows: number of schools, 31,695; officers and teachers, 347,596; scholars, 2,697,113. The figures for 1904 were: schools, 32,791; officers and teachers, 349,618; scholars, 2,814,300. The figures for 1905 are: schools, 33,184; officers and teachers, 354,402; scholars, 2,872,974. In 1903 there was reported a loss of 1,008 officers and teachers, and in 1904 a loss of 277; while this year there is an increase of 4,784, and an increase of 58,674 scholars, making an aggregate increase in our Sunday-school membership of 63,458.

These figures, picked up in a hasty glance from the unbound sheets, show something of the progress of the year that ought to cheer every worker in this great field.

Criticism that Conserves

IT is a noteworthy fact that that distinguished and deep going historian, Adolf Harnack, holds that for all practical purposes the Gospels are to be accepted, and are absolutely trustworthy, as historical records. This result, as Professor C. W. Rishell, of the School of Theology of Boston University, pointed out the other day in class, has come about as a result of that which many call the "accursed" higher criticism. While some higher criticism, of the immature, reckless, and opinionated sort, is to be condemned, it is only fair to note that the effect of a great part of the critical process has been to confirm the faith of scholars in the credibility and authenticity of the bulk of the Bible. Popular faith in the Bible may go farther than this, and accept more than average criticism allows, but it is reassuring to know that the most searching and thorough criticism, as represented by an untrammelled Harnack, who is not infallible, but than whom no historian and critic stands higher, reaffirms the trustworthiness of the Gospel records and declares the historical basis of Christianity to be unshaken. There is a criticism that conserves. Analysis of facts may be architectonic of faith. Wherefore prove all things, let the false go, and hold fast that which is good.

Watch Congress!

CONGRESS will bear watching. Congressmen as a rule are as high-minded men as are found in the community, but Congress as a body will bear public supervision. All sorts of bills have been introduced in Congress, and all sorts of measures have their powerful lobbies pushing them, and unless the moral portion of the public demands that Congress sift these bills and pass only the good, a great amount of pernicious legislation will get on the statute books of the nation. There is a story of a boy who visited Congress in

company with his father. "Who is that man up there, father?" asked the boy, referring to an individual who was about to offer prayer. "Is that the man who prays for Congress?" "No, my boy," answered the sire; "he takes a look at Congress, and then he prays for the country!" The sarcasm of this jibe may not be wholly warranted by facts, but certainly a long-suffering country on which past Congresses have inflicted some atrocious legislation does need praying for.

The best prayer and action consist of a kind of preventive procedure, by which an arrest of evil legislation is effected before bad results are realized. To this end the public mind must remain in an alert condition, and the press and pulpit should join in the effort to keep it informed of the moral issues involved in any proposed action by the National Legislature. Examples of this class of issues are afforded by the Statehood and Smoot questions. A paper like ZION'S HERALD is a watchman upon the political watch-towers, carefully scrutinizing the progress of events and reporting on them, not from the partisan, but from the broadly Christian standpoint. Pastors will find it a help in the direction of cultivating an enlightened and enterprising civic spirit among the members of their congregations, all of whom are, or should be, interested in American questions, and many of whom are voters.

A Heathen Maxim

IT is to be much regretted that the New York Times, which with respect to so many questions takes such high ground, should in commenting on the Meriweather case, have perpetrated such a morally imbecile sentiment as the remark: "It does not appear that Midshipman Meriweather did anything except what he was under a social compulsion to do. He found certain standards of behavior recognized by his associates, and he conformed to them. . . . The consensus of mankind is that a person who simply lives up to the ethical standards of his own community is not to be held individually responsible for doing so." This sort of teaching, if acted upon in the past by all men, would have made the present civilization of the world impossible. "Do as others do," is an essentially heathen maxim, marking the arrest of progress and culture. If Jesus Christ had not brought in a better principle, the world would still be back in the barbaric period. As the New York Times is owned and controlled, we believe, by Jews, and as Hebrews are generally strong in their ethical sympathies, the editorial utterance quoted, not a fairly characteristic one, seems the more unaccountable. Jupiter, however, nods at times. The point made by the valuable New York journal that the system that prevails at Annapolis under the plausible name of the "code" should be extirpated, as the hazing system at West Point has been, will be generally commended by the public.

Noteworthy Succession

HON. H. C. McDUFFEE, of Bradford, Vt., one of the most loyal supporters of the Methodist Episcopal Church, enjoys this unique distinction: He and his father, John McDuffee, have been privileged, together, to vote in every presidential election held in the United States. John McDuffee was born in Londonderry, N. H., June 16, 1786. After teaching for a time in Maine, he went to Bradford in the season of 1788. Having fixed upon a location in Bradford for his future home, he returned to Londonderry in the autumn

and there voted for George Washington at the time of his first election. Vermont, not then a State, had no part in his election save as residents had franchise in other States. Thereafter he voted in every election up to and including Taylor's in 1848. On Oct. 3, 1831, Henry Clay McDuffee was born, his father being then in his 66th year. In 1852 Henry cast his maiden vote for President, recording as his choice Winfield Scott. Since then he has voted at every presidential election.

Thus father and son have been President-makers for almost one hundred and twenty years, voting in twenty-nine national elections. Is there another family in New England that can match them? The elder McDuffee had over ten years under George III., before independence was declared, and used to relate how he and his mother worked all night running bullets at the time of the Bunker Hill episode; and how he scraped the dried excrement from under the horse-stalls to obtain a crude substitute for saltpetre in powder-making.

Boston Wesleyan Association Annual Meeting

ON Dec. 13, the annual meeting of the Wesleyan Association occurred in the Committee Room, Wesleyan Building, with the editor, publisher, field agent, and official visitors from the six New England Conferences, present. Reports from the publisher, editor, field agent and treasurer, were read and approved, and the visitors represented the Conferences from which they came in brief addresses. The report of the publisher showed an increase over the previous years in subscribers, and a small decrease in advertising receipts. The editor in his report asked the Association to prohibit further advertisement of patent medicines in the columns of the HERALD after present contracts had expired, and action was taken looking towards compliance with the request. Field Agent Morgan told of his work with the churches and the preachers, evoking hearty and gratified response. Edward H. Dunn, with much feeling, moved that the Wesleyan Association make the same appropriation to the patronizing Conferences as last year, and the same was unanimously carried. Avery L. Rand spoke with tender appreciation of the fact that the two oldest members of the Association, so greatly honored and revered — Edward F. Porter, for over half a century, and Edward H. Dunn, nearly as long — were able to be present.

At 6 o'clock the annual banquet occurred at Young's Hotel. Rev. H. A. Bridgman, managing editor of the *Congregationalist*, Edward H. Clement, editor-in-chief of the *Boston Transcript*, and Dr. William North Rice, of Wesleyan University, delivered thoughtful, pertinent and inspiring addresses, as will be seen by the stenographic reports which appear on page 1609. President Matthew Robson presided, and introduced the speakers. Ex-Governor Bates, in moving a vote of thanks to them, which was heartily passed by a rising vote, said: "I know and voice the sentiment of each one of us when I say we have spent a most profitable hour in listening to the three remarkable addresses with which we have been favored here this evening. I heard the distinguished editor of a world-renowned magazine, than whom perhaps there is no one better qualified to speak as an expert, say on a recent occasion that, all things considered, the best type of newspaper in America was the *Boston Transcript*. I think we have been particularly favored tonight in being permitted to listen to the editor who has been so largely responsible for the position

which that paper holds in the newspaper world; and his remarks on this occasion have certainly interested us all very much. I have greatly enjoyed, too, the address of Mr. Bridgman. I never have heard a clearer exposition of existing conditions than this that he has set forth here this evening. I think we shall all have not only more charity — if that be needed — for our own publication, but also greater respect for the success these gentlemen achieve under such conditions. I am glad we have been privileged to listen to Dr. Rice, whose words, strong and sincere, have been of a helpful character. We believe that the ideals he sets forth for the religious journal are possible of attainment, and are something toward which our paper is tending. It has been a rare pleasure for me. And I move you, sir, that we extend to these three speakers our vote of thanks for their helpful and hopeful addresses."

PERSONALS

— Bishop Luther B. Wilson will visit Mexico in January.

— Bishop FitzGerald will represent the Bishops at the India Jubilee next year.

— Ex-Gov. Richard Yates, of Springfield, Ill., is to be a candidate for United States senator.

— John A. Patten, of Chattanooga, Tenn., president of the Laymen's Association of Holston Conference, will write a book on "The Laymen's Association: Its Place in Methodism."

— Prof. John L. Nuelson, of Nast Theological Seminary, Berea, O., has compiled a volume of selected sermons by John Wesley, to which is added an illuminating biographical sketch of the founder of Methodism.

— The *Christian Advocate* of New York is responsible for the statement that Dr. Camden M. Coburn, of Chicago, is to succeed Dr. D. W. C. Huntington, who has resigned the chancellorship of Nebraska Wesleyan University.

— Bishop Berry led a prayer-meeting of Buffalo Methodists, beginning at sunrise, on Thanksgiving morning. Six hundred were in attendance by count, the people completely filling the auditorium of Asbury Church.

— The *Northwestern* of last week observes: "Evangelist Thomas Harrison passed through Chicago last week on his way East. He had just closed a revival meeting of one month at St. Paul's Church, Lincoln, Neb., Rev. J. W. Jones, pastor."

— Rev. Edward S. Ninde, D. D., is studying institutional church work in the Wesleyan Central Missions. He will enter the Leysian Mission in London to observe its workings more closely. We shall publish a very welcome and interesting contribution next week from Dr. Ninde.

— There is general and deep regret that Henry S. Pritchett, president of the Massachusetts Institute of Technology, has resigned. He is to devote his entire time to the Carnegie Foundation, of which he is president, and which was endowed with a fund of \$10,000,000 by Andrew Carnegie about a year ago.

— Governor Chamberlain, of Oregon, has announced the appointment of John M. Gearin, of Portland, to succeed the late John H. Mitchell as United States senator from Oregon. Mr. Gearin is a Democrat. The death of Senator Mitchell, under sentence to imprisonment for land frauds, is pathetic in the extreme, and a warning to

all men in public life. No announcement of his death was made in the U. S. Senate. Absolute silence was the only fitting treatment of his sad end.

— Bishop Luther B. Wilson has been re-elected president of the Anti-Saloon League.

— Bishop McCabe has agreed to provide for ten new chapels in Porto Rico, and has ten more in Mrs. McCabe's name.

— Dr. J. W. Lindsay left last week for New York city, where he will remain some days, and will then go to the Sanitarium at Clifton Springs.

— Rev. Dr. and Mrs. D. C. Knowles, of Tilton, N. H., are at the Sanitarium at Clifton Springs, where they will remain for several weeks.

— The daily press states that Rev. Louis Albert Banks, D. D., who has been engaged in the Anti-Saloon League cause for some time, has received and accepted an invitation to become the next pastor of Trinity Church, Denver, Col.

— Dr. Robert McIntyre, the pastor of First Church, Los Angeles, Cal., one of the most eloquent and effective public speakers in Methodism, preached and lectured recently at Stanford University by invitation. His services were highly appreciated.

— The Lowell Morning Citizen of Dec. 11 contains a lengthy abstract of a sermon preached on the previous Sunday by Rev. W. W. Shenk, Ph. D., of Central Church, in his own pulpit, on "The Genesis Narrative of the Fall of Man." The sermon abstract evinces much critical and scientific study.

— On Monday, Rev. Daniel Richards, of 16 Loring St., Somerville, called at this office. It was his 88th birthday. He is in very comfortable health for a man of his years, with mind alert, an omnivorous reader, and with his faith securely anchored in Jesus Christ as Saviour in all worlds.

— The Liberal party in England is now without a very live, capable leader in the House of Lords. Earl Spencer is old and feeble, and Lord Tweedmouth is not a wholly experienced man. In view of this state of things, Sir Henry Campbell-Bannerman may soon accept a peerage and retire gracefully to the quieter arena of the upper house, where he will "lead," while still being Premier. It would be a great relief to all writers for the press if Sir Henry would only do that, and as Baron Thibault or Earl That obtain a short title which is easier to write than his present clumsy, hyphenated cognomen, "Campbell-Bannerman!"

— Mrs. John P. Newman, as an expression of gratitude to a most gracious Providence, has given to the cause of Christ a unique stone building and grounds filled with trees and flowers, at Jerusalem, Palestine. This house was constructed by a Christian gentleman, he the architect and builder, and occupied by himself and family for several years, until both parents died. The place is now to be reinstated and opened as a kindergarten institute, philanthropic and international in its operations.

— To recreate a people that from nine millions has fallen off more than one-half, that has lost its language and holds weakly its great traditions, that has deteriorated in mental and moral vigor, is the noble effort of the Gaelic League, whose leader is Dr. Douglas Hyde. Dr. Hyde is a patriot, scholar and reformer, an honored graduate of Trinity College, Dublin. He is now speaking in New England. The League is a far-reaching movement that aims to substitute for the British policy of repression that of development. It has already in the dozen years of its existence 870

Branches, and has introduced the study of the Gaelic into 3,000 of the 8,000 public schools of Ireland. A revival of literature has already begun, as is noted in such poets as Yeats. A great moral reform has been brought about by its anti-toast pledge, which the Leaguers valiantly push. As a utilitarian result of its efforts Irish industries have greatly increased. The new British Cabinet is most friendly to the Gaelic League.

— Excellent reports are received of the sermonic addresses delivered on Sunday upon Garrison by Revs. George R. Grose, of First Church, Lynn, and Wilbur N. Mason, of Wesley Church, Salem.

— A reception was extended to President Huntington, of Boston University, by Dr. and Mrs. J. P. Sutherland, at their home, 302 Beacon Street, on Monday afternoon. As Dr. Sutherland is dean of the Medical School, the reception partook of a semi-official character, and was an occasion of congratulation to Dr. Huntington upon his elevation to the presidency.

— In the matter of chairmanships in the United States Senate, New England is highly complimented. Seven are filled by senators from the New England States: Frye heads the committee on commerce, Hale on naval affairs, Proctor on agriculture and forestry, Lodge on the Philippines, Burnham on Cuban affairs, Dillingham on immigration, and Gallinger on the District of Columbia.

— Mrs. Mary Bishop Gates, wife of Dr. Merrill Edwards Gates, secretary of the United States Board of Indian Commissioners and ex-president of Rutgers and Amherst Colleges, died in Washington on Sunday. She was the daughter of William S. Bishop, of Rochester, N. Y., and was married to Dr. Gates in 1873. Mrs. Gates was a writer of note, her contributions in both prose and verse appearing in leading magazines and religious papers—frequently in the columns of the HERALD.

— Rev. Eugene M. Antrim, the successful pastor of Trinity Church, Springfield, writes: "We have had good success with ZION'S HERALD canvass so far. Some 35 new subscriptions have come in, and the canvass is not yet completed. Field Agent Morgan is a pastmaster in the fine art of presenting the claims of our New England Methodist paper. He is tactful, pointed, uses good argument when needed in a genial spirit, and does not leave pastor and parishioner in awkward situation if the subscription is not made. We expect to have more loyal Methodists in Trinity hereafter, and we do not lack now."

BRIEFLETS

Work is the fuel of life. The more work, the more life. Energy sinks to its lowest point when there is nothing to do.

Contrary traits often meet in the same character, but when they do it seems as if they agreed to disagree more than ever.

Put heart into your work, and the chances are that, if it has the element of beauty in it, art will creep in too.

Don't forget that friend who has read ZION'S HERALD so long, but cannot afford a subscription this year because the family purse is overtaxed. Send the paper as a Christmas gift, and so win for yourself joyful remembrance fifty-two times the coming year.

Leslie's Weekly for Dec. 14, is noteworthy, as it is both a Christmas and semi-centennial number. The story of the establish-

ment of this every-way excellent and oldest illustrated paper is told with striking interest, and an exact copy of the first issue is enclosed in the same. There is a very full summary of the important occurrences of the past fifty years.

The report of the Boston Methodist Social Union, which considered the important subject, "The Immigrant as One of Us," and which was a very profitable occasion, is unavoidably held over to the next issue.

The Methodist Year-book for 1906 is for sale by Mr. C. R. Magee at the New England Depository, and we hasten to announce the important fact. We wish, for the good that would result, that our churches could be sown deep with this cyclopedia of information concerning the work and activities of the church. Our ministers cannot render a more valuable service to their churches than to introduce this Year-book into the homes of the people. It contains over 200 pages, and is sold for the remarkably low price of 20 cents, or postpaid for 25 cents.

Too much idleness is a dangerous thing even for a Christian. As Alexander MacLaren says: "Unused talents sink a man like lead."

The United States Government placed a poorly built lightship far out to sea on Nantucket shoals, and when, after herculean efforts, the gallant crew who had struggled valiantly by hand-bailing to keep the craft afloat were landed in New Bedford, they received news from Washington—as a kind of ironical Christmas message of good cheer—that their pay would be stopped during the period when they were off duty in consequence of having no vessel on which to do duty! When gallant old Captain Jorgensen received that message he broke down, and asked another "old salt" to pass on the news to his men. They could stand the fierce attack of the elements, but those brave men could not endure the unfriendliness of their own Government.

The call for three days of prayer has been issued by the executive committee of the General Conference Commission on Aggressive Evangelism. The three last days of the year are opportune, the last day being Sunday. The Commission asks: "Why should it not be the most blessed Sunday the world has ever known? It will wonderfully help to this consummation if all our services, public worship, Epworth Leagues, and Sunday-schools alike shall be made wholly and intensely evangelistic, and then let the day be closed with an enthusiastic watch-night service. God waits to be gracious."

A reliable correspondent from Lyndonville, Vt., sends the following encouraging information: "Mr. Gillam, the evangelist, stayed here two weeks, with good results. Two weeks ago about 30 joined the Methodist Episcopal Church, and today 24 or 25 joined the Congregational Church, and there are quite a number to join the Baptist Church at the Centre, and others to join these churches later on. Among these are a goodly number of our business men and women. It seems good to have so many husbands and fathers, wives and mothers, interested in religious things. We are hoping the good work will go on."

ADDRESSES ON RELIGIOUS JOURNALISM

Some Present Problems in Religious Journalism

REV. H. A. BRIDGMAN.

Managing Editor of *Congregationalist*.

MR. CHAIRMAN AND GENTLEMEN: To sit with you tonight in this happy comradeship, in this cheerful room adorned (as I take it) by oil paintings of former editors of ZION'S HERALD, is indeed a rare pleasure, and one I have anticipated for some days; and the good cheer of it makes me for a moment blissfully oblivious of the fact that the place where we are assembled is only about one hundred yards from City Hall.

To look into your faces tonight pleases me much, brethren, because it confirms a little theory that I have long held, as I have gone about among the churches in New England, to the effect that the man who reads a religious paper, especially the man who pays for it, in time acquires a look upon his face which is quite distinctive, altogether different from the tense, apprehensive look on the face of the confirmed cyclist or automobilist. It is a look of calm repose, of all-round intelligence, of high aspiration, of brave unconcern with regard to all the chances and changes of this mortal life. I am sure it is a look which does not arise from reading even the best of magazines or daily papers. No, gentlemen! This look that I see is your reward of merit. And may it stay with you to your dying day!

"The Problems of Religious Journalism!" They are legion. Shall we accept patent medicine advertising and doubtful financial advertising? Or shall we confine ourselves to Bunsen's Cocoa and other nutritious breakfast foods? Shall we publish our works in the magazine form, or in the old blanket sheet that used to adorn the buttery shelves, or in the present very convenient form? Shall we attack or support "higher criticism"? Shall we cater to everybody in the family, from grandma down to baby in the cradle, or shall we range less widely? Shall we charge two dollars and a half, or three dollars, or one dollar? All these are problems that we editors and publishers are constantly confronting.

But back of them all, gentlemen, lies a problem with which I am going to deal entirely tonight, because I know this assemblage is made up, to a degree, of business men and men responsible financially for your paper. In my judgment, the main problem of religious journalism, on the side of its maintenance, is in

Marketing the Goods.

We are engaged in selling wares just as much as the sellers of groceries are. We have got to find our market. We have got to adapt ourselves to it. We have the goods to offer the public, and I think we may say fairly, without arrogating anything to ourselves, that we have as good goods to offer as we ever had — and, I think, better. I do not believe that ZION'S HERALD was ever newswier, more interesting, more varied, more influential, than it is today. And I do not say that because I have been eating a very delicious dinner at ZION'S HERALD'S expense. But my judgment is (as I have had some twenty years' experience in religious journalism, and am able to compare former times with these) that the religious papers — at least, the leading dozen of them, among which I should certainly include the ZION'S HERALD — are offering their readers and the public a better thing than ever before.

I know, personally, the editors of the

religious papers in Boston, the editor of the *Churchman* in New York, the editors of the *Interior* and the *Standard* in Chicago, and of the *Northwestern Christian Advocate*. They are all brainy men. Most of them would probably be commanding higher salaries in secular journalism or some other calling. And I think many men who have dropped the religious papers for one reason or another, if they should take them up after an interval of perhaps ten years, would be surprised to find how interesting they are. Mr. O'Meara said something of that sort to you, out of a fresh inspection of religious journalism, when he spoke a year ago.

The publisher of a prominent religious journal said to me, the other day: "I don't know whether the man we are making our paper for exists now — whether we are not making a product for which the average man in the community and in the churches does not care much." I do not go so far as that; but I say the man for whom we are making our paper is harder to find today than ever before, and harder to hold. And the reason is that we are feeling the tremendous swinging away from organized Christianity, from externalized religion, to this diffused idea of religion that is in everybody's thought today. Everything that has the ecclesiastical or the churchly or the religious tag on it, suffers in the popular estimation. It is not the religious paper only that suffers. The theological schools suffer; the missionary societies do; the churches themselves — everything that represents what we may call the technical and ecclesiastical side of religious life, has suffered in popular enthusiasm and popular support in the last few years.

Now, some papers have recognized and faced that situation bravely, and have deliberately dropped a distinctively religious title and substituted for it a neutral title — with excellent financial results, as we all know. But that is not solving the problem of religious journalism — by retreating from the field entirely. We religious papers, it is true, are handicapped sometimes by our very names. "The *Congregationalist*!" A cumbersome name like that! "The *Watchman*!" "ZION'S HERALD!" Why, what newsboy would have the effrontery to rush up and down the streets of Boston, calling out: "Latest edition of ZION'S HERALD?" People would think he hailed from another century. It is a good title; but it does savor of the period when young people read James' "Anxious Inquirer" Sunday afternoon, and when the only novel allowed in the family was "The Schönberg-Cotta Family."

And when you come to the denominational paper, it suffers even more, because while the reaction from organized Christianity has been tremendous, it is still greater from denominationalism. Dr. Parkhurst said to me, not many months ago: "Bridgman, pitch into us more! It makes things lively." There is something in that. In the dear old days when Dr. Dexter of the *Congregationalist*, Dr. Olmstead of the *Watchman*, and Dr. Gray of the *Interior*, used to sharpen the quills and "go for" each other, to the extent of two or three columns, on some question of polity or theology, there was a certain class of readers that relished the able debate, and it helped the circulation, no doubt. We have come to these gray, neu-

tral days when we say pleasant things about each other, and seldom have any sparring. And we do not feel the need, so much, of standing up for our denominations — that is the feeling through all our churches — to the extent of paying two dollars and a half for the denominational paper. I love Congregationalism; but I doubt if I would die for Congregationalism. I hope I would die for my Christianity tonight — but I cannot easily conceive of any circumstances whereby I would really die for the sake of maintaining the absolute independency of the local church — certainly, of some local churches! But least of all can I conceive of myself going for my brother and saying, "You cannot get into the kingdom of heaven at all until you adopt my denominational tenet." Don't you see that we have so reacted from any large estimate of the importance of these denominational differences that we do not feel any need to have a special organ simply to champion them?

Then, another difficulty arises from the

Inaccessibility of Our Market.

How do we get to our market, anyhow? We do not ever appear on the news stand or have our wares hawked up and down the streets. We have to rely on the loyalty of our ministers. And they often put the task off upon some one else, and now and then it happens that the most difficult task in the world is committed to the most inexperienced hands. Now, that is the way we get at our public. It is a marvel that we do as well as we do, when you think of the ordinary methods of circulating the magazines and the daily papers, which are foreclosed to us because we cannot afford them.

Another problem arises because of the

Goodness of the Other Matter Offered

to our reading public, for example, the monthly magazines, which twenty-five years ago did not begin to figure in the literary life of the country as today; and the growth of the daily newspaper and the larger attention it gives to religious matters. They can always take the edge and freshness off our report of religious events.

Here are three or four of our problems, gentlemen: In the first place, we religious journalists are caught in the swing of the world away from the deeper things, of the spiritual life, from the larger interests of the kingdom of God. This present world, with its multitude of teeming, delightful interests along all lines of human development, absorbs the attention of your elders and deacons and your business men in all our churches; and it is easier for them to take up a magazine or a daily paper on Sunday than to pick up our religious papers, and read them with interest. The number of people is limited, today, who are interested in religion on its formal, ecclesiastical, technical, devotional, and missionary sides. And these are the sides of religion which the religious paper as a trade journal must largely exploit, however much it may try to be entertaining and varied and interesting along other lines.

It is easy enough to diagnose a problem; but the man who can solve one is rare, and I can only suggest two or three lines of approach to a solution of our problem.

The first is to stand by what we have. Our denominational journals are of immeasurable worth to the churches we represent; there would be irreparable loss to our churches in the way of unifying the elements in their life, if these papers were stopped. There is nothing like them — no board of bishops, with all due deference to

them — there is nothing in the ecclesiastical machinery of any of our churches that compares with the living touch of a live newspaper every week upon even the faithful few in the churches that relish and profit by it. So, I say, stand by your religious paper and its editor. Don't compel him at a beggarly salary to do the work of three men. Don't expect large profits from the paper. Put it on the plane of the churches and missionary societies, and do not expect a surplus at the end of the year. We ought to be willing to put into our papers, for the sake of the churches, even five or ten thousand dollars annually, if necessary. They deserve subsidizing, if necessary, through these difficult days, as do our missionary societies and our schools of theology.

Be hospitable, in the second place, to any possible modifications. We editors ought to be awake to that. If we are not, better men ought to step into our shoes. There may be possibilities in the way of federation. Why should there not be some measure of co operation among the religious papers of Boston? Why should three men be writing on the same Sunday-school lesson and on the same prayer-meeting topic? Why should three agents be going up and down New England

soliciting subscribers? I believe there are possibilities in the way of federating certain portions of our religious papers, whereby we shall command the services of the best writers and at the same time preserve the individuality of each denominational organ.

In the last place, let us believe that there is a way out of our problem. Macaulay said, when he heard there were forty thousand thieves in London: "I am glad of it; it shows how rich the city is." And when we face some of these problems in our modern religious life — and they seem to us insuperable — we ought to remember that they are proofs of the confidence the Lord God Almighty reposes in our energy and courage and ingenuity and persistence.

So, gentlemen, from our point of view as editors, and from your point of view as supporters of religious journalism, let us strike hands again, here tonight, to make our papers better, more modern, more influential, despite the fact that we seem to be rowing often against the tide. At least, may we all in time be worthy of that encomium which Stanley gave to his lieutenants when he said: "They relished their tasks for their bigness, and they greeted hard labor with joy."

the high-priced specialists, with the unstinted outlay upon newsgathering, with the pictures, with whatever may make up an entertaining penny's worth of something to read, there has been a

Loss in the Dignity and Character

and in the real power and influence of the press. To me it is saddening to see the position of the newspaper in the community so much changed. It is due to the entrance of that very spirit, of the commercial control in management and purpose, the absence of which Brother Bridgman regards as a calamity in religious journals. I say it is the merit, the virtue, of distinctively religious journalism that it is governed by something besides the commercial spirit, the manufacturing purpose. With the immense increase of the plants, the enormous increase of the cost of running them, such as the editor of Greeley's day little thought of, and the editor of Benjamin Franklin's day never could have imagined, there is in consequence an immense increase in the cost of getting out and laying on the counter of the first copy of any paper. What could once have been accomplished with \$10,000 would now require \$1,000,000. I do not believe that any man today would have the temerity to start a paper with less than a million, and two millions would be safer. It is so different a situation from that of Greeley, a real Tribune of the people, the old type of editor, part statesman and part literary man, and very little business man or manufacturer. This is the way the expansion of modern journalism has worked out the old spirit. The necessity of immense capital calls for the creation of a stock company, for a corporation, to gather and handle it. We know the characteristic of the corporation is that soul is minus.

It becomes necessary, with the great responsibilities and liabilities of the capital invested, to have a board of directors to look after the interests of the stockholders. And there, of course, in that board of directors, disappears the personality of the editor — all individual character. A man of high purpose and faith will have the courage to do and dare as no corporation can ever dare. Timidity, caution, yea, cowardice, is the law of the existence of capital. Where shall the spirit, the disinterested zeal for the universal well-being, the outlook toward the larger things, the aspiration for higher things, be looked for in an industrial enterprise expected to earn dividends of a certain per cent.? Business is business. The director-run journal cannot rise higher than the business man's level.

I trace a tendency at present in the public mind to turn from the great corporation-run daily as the index and creator of public opinion towards the

Weekly Organ of Well-Matured Judgment

for the public's sober second thought. There is a manifest growth of dependence in this respect on such weeklies as the *Outlook* and the *Independent*. The importance of such weeklies as these and the *Nation* in the expression of the finest opinion of the country on the main topics of politics and literary and social questions, is acknowledged even by those who do not love them overmuch or at all. The reason for this growing consideration of the weeklies is that they are not on the commercial hunt. The amount of capital required for the establishment of one of these papers is not so crushing but that a strong man or two, or a committee of gentlemen banded for some high purpose, an association of laymen, like this, devoted, determined and united on some high moral and religious

Religious Journalism from the Standpoint of Secular Journalism

EDWARD H. CLEMENT.

Editor Boston Evening Transcript.

IT occurred to me, as Brother Bridgman was describing the problems of the religious editor and the advantages of secular journalism, that the old proverb was repeated, that the tragedian always wanted to play the comedian's part, and the comedian the tragedian's, for I look with longing eyes, as the editor of a secular paper, upon the conditions that surround the editor of a religious journal. For instance, I was fairly overwhelmed, on the eve of an engagement to speak in Faneuil Hall last Monday, on the occasion of Garrison's centenary, by the appearance of Brother Parkhurst's broadside reviving what ZION'S HERALD said on the occasion of the anti Garrison mob. There was hot and earnest and eloquent and forceful denunciation of the prevailing opinion of his day — the respectable, safe conservatism of the hour, that was altogether wrong, as business opinion often is, seeing no further than its nose and the immediate dollar. And the crushing reflection came to me that there was no daily — no, not one — which made an exception to the daily papers' congratulations that at last this pernicious agitation, so injurious to the business interests of the country, was decisively silenced.

This brings me to the

Serious Point of Difference

between the conditions of the secular editor of today (and his position has changed since I dropped, fresh from college forty years ago, into the business) and the position of editor of the religious weekly. The editor of the religious weekly is backed by some such body as this — either the whole denomination, or some band of determined and high-minded men within it, who are united to stand for, and advocate, and have an organ for, certain moral or religious truths, some high course of action, that must be supported whether commercially profitable or not. The newspaper of today, I am sorry to say, increasingly tends towards the commercial end. I have witnessed that in my own day — the rise of an

entirely different sort of organ of public opinion, or rather an organ of no public opinion, simply an organ of a new industry — the industry of printing newspapers for the profit of printing them, and as far as possible avoiding injury to its business by having any opinions.

I passed the first years of my apprenticeship in the profession on the *Tribune* of Horace Greeley, in his day. I had the privilege of serving in a very humble capacity, being perhaps the youngest man of the force, with that great journalist, who was a true journalist in the full sense of the word, a man with whom the public purpose was first and the commercial anywhere or nowhere. His main thought was to forward the ideas that his party, and he as one of the leaders of it, were responsible for, not only his political principles, but also certain well-defined, advanced, enlightened, social ideas. It was a period of unrest, then as now, in the questions bearing on the organization of society; and he took a very advanced and enlightened stand, supporting his views by his brilliant wit, his vast learning, and his matchless cleverness as a practical journalist.

I have mentioned him as in contrast to a journalist who has arisen in New York with an innovation which fairly takes the breath away from some of us — called "yellow journalism." With that school of journalism the first purpose is to sell the paper. To be sure, we had something of the same sort before the "yellow journal" arrived. We had papers that were printed solely for the purpose of the manufacture of a cheap article — to be turned out say at a quarter of a cent cost and sold for a cent, and sold in immense quantities and therefore with immense value as an advertising medium. That formed the basis of the whole new school of journalism which has diluted the power and the dignity of the press, to my mind, to a sad degree.

I think we are all conscious that with the material growth and expansion — which has been wonderful — in the printing and the making up of newspapers, with

ends—ends with "no money in them," of course—can afford to maintain a weekly paper, whereas a modern daily cannot be driven against tide and wind unless a gold mine or two be available for sowing the city pavements with millions before returns are obtained.

With the weekly, too, there is time for the making up of the sounder, all-round view, time for reflection and elaboration, which the intense pressure in the getting up for daily printing of immense quantities of matter does not allow. In the hurly-burly and turmoil of immediate decision and instant action on a day's events, the editor cannot stop to think. Then again in the weekly the editor has the advantage of time for the employment of specialists, the finest and highest authorities on every question to be treated. No such authorities can be at the beck and call of the emergencies of the daily. The writer who is of real importance will refuse to turn off a decisive opinion as the cook in the coffee-and-cake lunch cart turns off a batch of hot biscuit by flapping over his spoonfuls of dough. It is coming to be the weekly that does for public opinion what the daily press did in its more deliberate days.

I have noticed, of late, in the religious weekly a remarkable development and improvement. It is moving, and in the right direction. One discovers that the religious weeklies have given up, to a large extent, the commercial objects and the commercial competition, as they should do. One sees no more of those suspicious articles with a commercial tendency, the sly "write-ups" of industries, or of mines, or of boom towns, and other quasi-benevolent enterprises. They seem to have disappeared from the religious weeklies along with the fierce controversy and dogmatic sectarianism that used to disfigure their scholarship and refinement. Then, there is less of a bucolic nature, the suggestion that all its readers were farmers—columns about rutabaga turnips and the plowing time, that had no relation whatever to a large part of its readers. But there is more treatment of the home and of social topics, topics that are liable to enlist the intelligent women of the household.

One notices, too, from the secular journalist's point of view, some falling off in the advertising of new books. And perhaps this is due to the fact that in these days of omnivorous journalism and cheap magazines the minister is no longer the purveyor of facts about new books, as he used to be. The advertising and the introducing and the distribution of the new books of the modern press seem to have taken a different direction from that of the old times.

But what is of note, what I have seen with the greatest gratification, is the constant increase in the

Courage and Independence of the Editors,

the high-minded treatment both of politics and of the commercial issues which are now taking so deep a hold on the moral convictions of the community. In short, the religious paper is what might be expected from its inspiration from the men behind it, the ministers and the editors, the people with some other purpose than the making of money. Of course, it goes without saying that in a paper so maintained and so inspired there is scholarship, and refinement of tone, and absence of the vulgar sensationalism which makes so many of our great dailies unwelcome visitors to the morning breakfast table—if one would keep his breakfast down.

"The business end *versus* the public end, the moral end," is the way I should divide

the secular press from the religious. And, certainly, on that division the advantage in wisdom lies wholly with the weekly.

I know of no sadder sight, whether for the moralist or the journalist (and they are not always distinct; sometimes they are united in the same person), than to see a man on a Sunday morning on a trolley car—whether the victim of the habit is off for a sojourn, or is only moving from house to office for his morning mail, certainly he cannot be on his way to church—tempted by habit to buy

the morning paper for the morning news, required to load himself up with a bale that looks for all the world like a roll of printed cotton calico—high-colored calico. And it often occurs to me: After all, what is this modern newspaper, that is run off from lightning presses, miles and miles of it from an endless roll, for the delectation of the most ignorant class of the community, but a bit of spoiled white paper, a bit of the cheapest printed textile that is known, cheaper even than calico—the sensational Sunday news paper!

What I Want to See in a Religious Paper

DR. WILLIAM NORTH RICE.

Professor, Wesleyan University.

FIRST of all, I will mention one thing which I do not want to see in a religious paper, and that is

Advertisements of Patent Medicines.

The business of the manufacture and sale of patent medicines as conducted in this country is a menace to public health and to public morals. The business is essentially immoral, and only intelligent legislation is needed to make it criminal. The sale of any medicine whose label does not explicitly indicate the ingredients and the quantity of each, ought to be subject to a heavy penalty. It is well known that many of these medicines consist largely of alcohol and other narcotics, and that in multitudes of cases the alcohol habit or the opium habit has been contracted in consequence of dosing with these nostrums. I am inclined to believe, however, that what we may call the negative effects of the sale of patent medicines are even more injurious than the positive effects. People afflicted with consumption and other serious diseases, with displacements, tumors, and other morbid growths requiring surgical treatment, with defects of sight or hearing demanding the skill of specialists, are led by these advertisements to dose themselves, instead of seeking the counsel of an intelligent physician. The mild semi-intoxication produced by a moderate dose of alcohol may for a time relieve the painful symptoms of serious disease, and the patient hails that temporary relief as a sign of improvement. If the deluded victim recovers from his delusion, it is likely to be too late for rational treatment. Sight or hearing, health or life, may be past saving. In greater or less degree most of the religious papers of the country have been guilty of complicity with this evil. It is time for a general reform. I do not wonder that the manufacturers of these pernicious things like to advertise in religious journals. The children of this world are sometimes wiser than the children of light, and many devout persons are easily gulled by an advertisement appearing in their cherished religious paper, especially when advertisements and obituaries and reports from the mission-field are mixed up in the same columns. It may be difficult, it may be impossible, to make a religious journal self-supporting without the aid of this class of advertisements. Be it so. We have no right to do evil that good may come. If a paper cannot be made self-supporting without this aid, there are two alternatives: money should be raised sufficient to publish the paper as a missionary enterprise, or its publication should be discontinued.

Positively, I want first of all in a religious journal to see the revelation of

A Truly Religious Spirit.

There is a notion abroad in the community that we can have Christian civiliza-

tion without Christianity; that economics and politics and sociology can be a substitute for personal religion; that the career of Jesus was chiefly important as being that of the first socialist reformer. In opposition to all such notions, I want a religious paper to stand for personal religion—for the consecration of the individual soul to the service of that Heavenly Father who is revealed to His sinning children through the life and death of Jesus Christ.

But, while I demand of a religious paper that its spirit should be primarily and fundamentally religious, I demand, also, that it should deal boldly and frankly with all phases of personal and social ethics through which the influence of true religion should find expression. It is the duty of a religious paper, accordingly, to deal with all phases of social and public life from the ethical standpoint, and unsparingly to rebuke the forms of immorality that are prevalent in society, and that are justified or condoned by false public sentiment.

"Art for Art's sake!" cries the school of unmoral critics; and the picture, the poem, the drama, or the novel which tends to excite evil passions, to benumb conscience, to extinguish the sense of moral responsibility, is lauded to the skies if it is only powerful. Let the religious paper have no word of compliment for the influences that tend to deprave.

"Business is business," is the motto of the commercial world. Vast aggregations of capital, soulless and pitiless, crush out all competition. The laws of the land are evaded or defied. Secret rebates are secured from the railroads, or freight schedules are artfully contrived to enrich one set of shippers at cost of their competitors. The price of oil is advanced in the year of coal famine, and fabulous dividends are distributed, while poor sewing girls turn down the wicks of their little kerosene stoves to save the few cents that stand between them and starvation or ruin. The insurance premiums that men have struggled hard to save from small incomes that they might provide some relief for those who were liable to be left any day as widows or orphans, are expended in colossal salaries, or staked on speculative investments for the benefit not of the policy-holders, but of the officers. I want a religious paper to call such transactions by the right name—to be, as William Lloyd Garrison promised in the opening number of the *Liberator*, "as harsh as truth and uncompromising as justice." I want a religious paper, with all due charity for the motives of the men whose sophistication of conscience does not prove them guilty of deliberate hypocrisy, to denounce the immoralities of business life, even if the men who are guilty of these things have founded colleges and given great gifts to the cause of foreign missions.

Continued on page 1632

Afar on Judean Hills

LOUISE MANNING HODGKINS.

Afar on Judean hills
The shepherds watch their sheep ;
Their watch shall all the ages keep
As angel hosts above them sweep,
Afar on Judean hills.

Swinging their way to His feet,
The laden camels fare ;
All perfumed is the viewless air
With frankincense and spices rare,
Swinging their way to His feet.

Cradled in Mary's arms
The kingly Jesus lies ;
The Magi end their glad emprise
To find the Lord of earth and skies,
Cradled in Mary's arms.

Lord of all days and years,
When way and home are far,
By herald angel or guiding star,
Lead us where Christ and Mary are,
Lord of all days and years !

Seeking the King

A Tale of the Wise Men

GRACE M. EVERETT.

IT is evening. The last rays of the sun rest upon the hilltops as though they would bestow a parting benediction, and then vanish. At that moment the heavy door of an ancient temple opens, and twelve men, clad in priestly vestments, come forth. In solemn silence and with stately tread they move up the road to where a huge rock stands alone on a slight eminence. There they stop, and each takes his station upon or about the rock, fixing his eyes instantly upon the heavens.

These are no ordinary men. They are the purest and best of which their country can boast. They spend their time in prayer and meditation. If it were not so, they never would have been chosen to keep this sacred vigil. They are learned men also. They are versed in all the sacred writings of their people, and they can read the heavens as an open book. In a word, they are magi, the wise men of the East.

But even these are not all equal in attainments or character. Mark you that man who stands on the very crest of the rock. He is old. His hair is as white as the driven snow, and his beard falls to his girdle. He is more in earnest than the others. They watch the heavens ; he searches them. His keen eyes never move from the starry depths above them. And as he looks his lips move in prayer.

"Oh, that He would come !" he murmurs. "Oh, that I might behold Him ! Oh, that His star might appear this night !"

As the hours pass, his feelings grow more intense. "The altar fires burn low," he cries, "and the worshipers wax faint. They groan beneath oppression. They say, 'We have offered our sacrifices and poured out our oblations. But what does it profit us ? God does not hear our prayers, neither does He regard our sufferings.' Oh, that He would come ! Oh, that His star would appear this night !" Thus he prays.

At length the hour of midnight comes, and is gone. Then suddenly there is a cry :

"The star ! The star !"

Instantly all eyes turn to the east. There they behold, hanging just above the horizon, a star of such brilliancy that it outshone all the host of heaven.

"It is His star !" exclaims the old man. "He hath come, and I must find Him !"

"But where wilt thou seek Him ?" asks the one next to him.

"I have heard," replies the old man, "that there is a people who dwell toward the setting sun in a province called Judea. It is said that they have long expected a Prince. It may be that He will be born among them. I will travel thither and inquire by the way."

"But Judea is afar off," protests the other. "Thou art old ; thou canst not wander so far from home."

The Sage lifts his head, his chest heaves, and his eyes flash. "For many years," he cries, "my father's father stood upon this rock, and kept this vigil ; and after him, my father watched ; and now for threescore years I, too, have waited. And each night I have prayed that I might live to see His day. It has dawned at last ; the Prince is born ! And shall I not pay Him homage ?"

For a moment they regard him in reverential silence. Then one exclaims ; "Father, if indeed thine heart is set to find the King, then I will go with thee to do Him homage."

"And I, also," says another.

The Sage bows his head. "It is well," he says. "We will set forth on the third day hence." Then, after a pause : "The vigil is ended forever. Let us seek our fellows."

With joyful haste they descend from the rock and make their way to the temple.

It is a long journey from the East to Jerusalem. Lofty mountains, mighty rivers, and broad deserts lie between. But these can form no barrier to those who are seeking the King. At first, the star shines brightly on their path, but later it fades and finally disappears. But this does not discourage them. Day after day they journey westward. Often the Sage draws from his bosom a scroll and reads therein. Sometimes he converses with his companions on the coming King and the glories of his reign. Then, again, he falls into a long and deep meditation. Thus the days become weeks, and the weeks, months.

At length one afternoon the towers and bulwarks of Jerusalem rise into view. The sight is glorious, but the travelers do not pause to consider its beauties. They press on and seek admittance at the Water Gate.

Even when they are within the walls they do not rest, but begin at once to inquire for Him who is the object of their visit. The narrow streets are thronged with natives of every clime. The Roman soldier, the Greek proselyte, the Jewish

rabbi and the heathen courtier are all present, but are all too busy to pay any heed to the strangers who have just arrived. These continue their search, however, with unwearied zeal. They turn their steps in a northerly direction and soon come to Herod's temple. There they pause and gaze with wonder and admiration upon that pile of marble and gold. As they stand thus a Levite passes out and approaches them. As he draws near the Sage addresses him with the oft-repeated question :

"Sir, where is He that is born King of the Jews ?"

The Levite stops. "A King born to the Jews ? I know not. No prince hath been born within the palace these many years." And he passes on.

It is late now, and they seek an inn where they may rest for the night. Early the next morning, however, they renew their search. This time they descend to the lower city and roam about among the shops and bazaars. They see everything displayed for sale, from an Arabian veil to a pair of sandals. A restless crowd passes to and fro along the street. The air is filled with the jargon of many tongues. The noise and confusion almost bewilder those who have spent their lives in quiet study and meditation. They are about to leave the quarter when they notice a man standing in the market-place. His broad phylacteries and deep fringe proclaim him to be a Pharisee. He may have time to answer their question, so they address him :

"Tell us, we pray thee, where is He that is born King of the Jews ?"

"What say ye ?" he asks, awaking from his reverie.

"Where is He that is born King of the Jews ?"

"The Jews have no true King," he replies. "Know ye not that a hated Edomite hath usurped the throne of David ?"

"Yea," they answer. "But hath not the Promised One, the Great Deliverer, been born ? For we have seen His star in the East, and are come to worship Him."

"Ah ! ye are seeking the Messiah. We also long for His coming. The time is at hand, but He hath not been revealed."

"But we have seen His star in the East."

"It cannot be. He would show Himself first unto Israel, and we have seen no sign." And he turns coldly away.

All day they search the city for the King, but they find Him not. At sunset they return to the inn. There they find a friendly merchant.

"Who are ye ?" he asks as they enter the courtyard. "And whence come ye ?"

"We are strangers from the East," they reply, "who have come hither seeking the King of the Jews. Canst thou tell where He dwelleth ?"

"Ah !" replies the other, "I have heard of you. Ye have set all Jerusalem in an uproar by your coming. Some say, 'What meaneth this star in the East ? Hath the Messiah indeed come ? We must look into this matter.' Others say, 'Will the Messiah reveal Himself unto the Gentiles and not to the Jews ?'"

"But hath no sign been given you ?" asks the Sage.

"Nay, nay," replies the other, "there

hath been no sign. And yet this doth remind me of a wondrous story I heard a year ago. Some keepers of the temple flocks declared that as they watched one night upon the plains an angel spoke to them, and bade them go to the neighboring village where they would find a newborn babe lying in a manger. They went as they were bidden and found the child. Him they devoutly believed to be the Messiah of Israel. But it was an idle tale, it came to naught."

The listeners watch the narrator with closest attention, that no word may escape them. As he continues their faces light up with hope, but as he closes they drop with disappointment. Indeed, the Sage arises quickly and ascends to the roof. He who has waited sixty years in hope is now despondent, and he who has traveled five hundred leagues with cheerfulness is now cast down.

"Have I left my native land for naught?" he cries. "Have I come hither only to be mocked?" Then he looks at the blue vault above him and exclaims: "Nay, nay! It cannot be. Men may prove false, but the heavens — never! I will seek Him another day."

Just as he utters these words he becomes conscious of a lad standing before him.

"Sir, there is a messenger below who desires to speak with thee," he says.

Immediately the Sage descends to the gate, where he finds his companions waiting for him. A voice from the outer darkness whispers:

"Are ye the strangers from the East?"

"We are," they reply.

"Then make haste and get you to the palace, for Herod desireth to speak with you there. But tell no man." Then there was silence.

A few moments later the visitors leave the inn. They thread the narrow streets, now dark and deserted, pass through the Gennath Gate in the old wall that has stood since the days of King David, and enter the palace grounds. There they follow a walk which winds through a grove to the palace. Herod with his taste for beautiful architecture has not spared any expense on this structure. It is second only to the temple in magnificence. Even in the starlight the visitors can mark its broad extent, its lofty towers and numerous porticoes. On entering they are led through stately courts and chambers until they come to a large hall, lavishly decorated and richly furnished. There they are bidden to await the king's pleasure.

In a few minutes he enters. He is an old man burdened with the weight of many years misspent.

"Are you the men," he asks, "who have troubled Jerusalem with your talk concerning a star?"

"Most noble king," they reply, "we are Magi from the far East who have come hither, not to trouble your kingdom nor to disturb her peace, but to worship Him who is born King of the Jews."

"But if ye have come from the far East," asks Herod, "what do you know concerning the King of the Jews?"

Then the Sage stands forth and says: "Most noble king, our forefathers received a promise that war should not always desolate the earth, nor injustice oppress the sons of men; but at some

time a Prince should come who would rule with judgment, and a King who would reign in splendor. And that at His birth a star would appear in the heavens. The people believed the prophecy, and wrote it in a book. That book we have."

"But," says Herod, growing impatient, "tell me concerning the star. Have ye seen it?"

"We have," they reply. "As we kept watch upon the Mount of Victory we saw it arise in the east."

"How long since it appeared?"

"More than twelve moons have waxed and waned since then."

"But tell me more plainly. Did it appear at planting or in harvest?"

"The almond trees were blooming."

"At what hour did it arise?"

"At midnight."

"It is well," says his majesty. "The King whom ye seek is at Bethlehem, for there, it is written, He should be born. Go, search for Him diligently, and when ye have found Him bring me word, that I may come and worship Him also. I have commanded the gate-keeper to allow you to leave the city."

So they leave the palace and start for Bethlehem. When they are without the city walls the star which they had seen in the East bursts on their sight.

"Now will we praise God, the Just and Holy One," they exclaim, "for He hath not forsaken us, but hath sent His star to guide us. We will see Him whom we desire; we will worship Him whom we seek."

They reach Bethlehem just as the dawn is streaking the eastern sky with light. It does not take them long to find the house. It is a humble dwelling not intended for the abode of a king. They enter, however, and find within the foster father, the young mother, and the King — a child upon her knee.

"I have found Him," murmurs the Sage, and drops on his knees in adoration.

Presently he opens a casket which they have brought with them, and takes from it a wallet of gold coin and jars of rare spices, both frankincense and myrrh.

"O King, thou Blessed One!" he says, "accept our homage and receive the gifts we now present to Thee."

They tarry in Bethlehem that day, but the next morning they depart for their own country. As they journey the strength of the Sage fails. He grows weaker day by day. At length it becomes apparent that he will never see his native land again. As his companions gather about him to bid him farewell, he sees their grief, and says:

"Weep not for me, my children. Why should I live any longer? Mine eyes have seen the King; my knees have bowed before Him; my hands have given Him of my treasure. What more could I desire?" Then, raising his hands toward heaven, he exclaims, "It is enough, I die happy!"

Westerly, R. I.

O star watched Child! O King magnificent! The world still listens rapt, as it to hear The echoes of your cradle song that went Leaping, in seraph's notes, from sphere to sphere, And see today, spite centuries' accident, Your eyes divine as when they lit Judea.

— Mrs. C. Whiton Stone.

A CHRISTMAS FOLK SONG

De win' is blowin' wahmah,
An' hit's blowin' f'om de bay;
Dey's a so't o' mist a risin'
All oriong de meddah way;
Dey ain't a hint o' frostin'
On de groun' ner in de sky,
An' dey ain't no use in hopin'
Dat de snow'll 'mence to fly.
It's goin' to be a green Christmas,
An' sad de day fur r'e.
I wish dis was de las' one
Dat evah I should see.

Dey's dancin' in de cabin,
Dey's spabkin' by de tree;
But dancin' times an' spabkin'
Are all done pas' fur me.
Dey's feastin' in de big house,
Wid all de windahs wide —
Is dat de way fur people
To meet de Christmas tide?
It's goin' to be a green Christmas,
No mattah what you say,
Dey's us dat will remembah
An' grieve de comin' day.

Dey's des a bref o' dampness
A-clingin' to my cheek;
De aih's been dahk an' heavy
An' threatenin' fur a week,
But not wid signs o' wintah,
Dough wintah'd seem so deah —
De wintah's out o' season,
An' Christmas Eve is heah.
It's goin' to be a green Christmas,
An' oh, how sad de day!
Go ax de hongry chu'chya'd,
An' see what hit will say.

Dey's Alien on de hillside,
An' Marty in de plain;
Fu' Christmas was like springtime,
An' come wid sun an' rain.
Dey's Ca'line, John, an' Susie,
Wid only dis one lef';
An' now de curse is comin'
Wid murder in hits bref.
It's goin' to be a green Christmas —
Des hyeah my words an' see;
Belo' de summah beckons
Dey's many'll weep wid me.

— Paul Laurence Dunbar.

Christmas

THROUGHOUT the northern hemisphere — the more populous and highly civilized half of the world — the days are now at their shortest, and nature is at her lowest ebb. The old year, from which we hoped so much, is nearly spent. We balance our books, and if we are honest with ourselves look back upon many disheartening failures and few successes.

Yet, suddenly, in the midst of this depressing period, we lay aside care and doubt and malice, and begin to think how we can make others happy. We feel, as at no other time, the real closeness of our relationship to our fellows — and all because of something which happened thousands of miles away and nineteen hundred years ago. Christmas is a miracle.

Business may have been dull, and plans may have miscarried until we feel that we cannot afford to spend a dollar for Christmas gifts. What of it? Shall we make that an excuse for saddening the lives of those about us by regrets and complaints? Surely friendship is not so cheap or love so sordid that either can be bought with a gift or lost for the lack of it.

The secret of the "Christmas spirit" is simple. We are happier at the Christmas season than at any other, because then, for a day or a few days, we succeed in putting our own personalities in the background and our own desires underfoot. In seeking joy for others we find happiness for ourselves.

Why should we have this spirit but for a day or a season? The spirit of love and kindness which came into the world with the Babe who was born in Bethlehem is not for a day, but for every day and for all eternity. — *Youth's Companion.*

THE FAMILY DEPARTMENT

Mother and Child

EMMA A. LENTE.

She touched the fluffy, silk-soft hair, and
smoothed the swaddling bands,
And held the tiny unshod feet within her
girlish hands;
She kissed the eyelids drooping down in
earth's first helpless sleep,
And watched the stable-lantern's rays
across the small face creep.



The little Child of mystery lay warm upon
her breast;
And low she crooned a lullaby to soothe
His slight unrest;
The meek-eyed creatures crowded close to
leave more space for them,
And not a stain of earthly soil defaced His
garment's hem.



But Mary's smile grew tremulous, her bliss
was touched with fear,
When through the humble swinging door
strange visitors drew near;
For shepherds came with trembling joy to
see the Child whose birth
Had opened heaven itself, and brought
angelic choirs to earth.



THE NATIVITY — H. LE ROLLE

A Real-Life Christmas Parable

From the Interior.

WHEN the "imitation of Christ" in most men—even of those who name themselves most confidently His followers—is so remote and faint, it is almost like Moses' sight of the burning bush to come suddenly, in the wilderness of a wicked city like Chicago, upon a life that shines forth worthy to be compared, in sublimity of self-renunciation, with that divine Life which "took our infirmities and bare our diseases." With reverent awe the Interior has looked upon such a life steadfastly lived with no assumptions of sanctity by an obscure Chicago workingman.

No, we are not going to tell the man's name or where in this far spread city he lives. It would be sacrilege to expose to public curiosity his altar wrapped in its flames of sacrifice. He shall live his life through to the last in the sacred oblivion which is beheld to its depths only by that Eye that alone pities without prying. But we shall tell his story—the little of it that words can tell. Years ago, by operation of those mysterious laws that sometimes mock so shudderingly all human pride in the human mind and human frame, there were born into a poverty-ridden Chicago home four imbecile children, one after another in dire succession. Mindless, misshapen, dwarfed, helpless, from infancy on up through all these weary years they have been able only to grovel on the bare floors of their barren home like the ill-favored, sullen offspring of beasts. Age brought them no growth of intellect—but little of body. The unutterably tedious care which their idleness and frailty required—the uncheered, fruitless work of keeping these blighted lives in their wizened tenements—has been wholly exacted of their mother. She might, even in her poverty, have tried to employ aid, but no one could be found willing to share the repulsive duty of nursing the imbeciles. The case is so unusual that no charitable provision made by either public or private benevolences applies to it. Even in a State so rich in eleemosynary institutions as Illi-

Had Mary known—had Mary dreamed,
when her sweet Baby came,
What tollsome ways His feet should tread
while men despised His name,
Her smiles had been more sad than tears,
her love had broke her heart—
But never, never did she dream how they
must live and part.

But, oh! had the young mother known the
mission of her Son—
How through His gentle life and death the
world's uplift should come,
How men should glorify His name through
centuries yet to be—
How had she borne the mighty weight of
such felicity?

nois, no other home can be found for these idiot children than the diminutive cottage into which they were born.

It was when the youngest of the imbeciles was not many months old that their father died. The mother must make a living, and, fastened at home as she was, she could devise no other means of livelihood than to receive boarders to her table—pathetically precarious and unlikely resource in her circumstances. But there came a man—God bless him! he is a man—to board in the little house, because he wanted to help out a woman who had such a hard lot to endure. And as he went in and out of her home, understanding better every day the crushing burdens she was carrying, his pity for her grew till it filled all his heart. He wanted to help her more. He was only a common laborer about a factory, his own greatest blessing a steady job, and his wages from that less than what many a man would consider necessary to pay for his own meals. But the widow's need compelled him; to put himself in a position to lift off her shoulders a part of her load, he married her. Then he had a right to give her, not merely his board money week by week, but all his scanty earnings. Then he had a right to aid in caring for her pitiful charges.

Did he marry for love? Not that romantic, glamored love which sentimental lyrist's delight to sing; not that self-loving love which gathers to itself in ecstasy the beauty and the grace that it worships. There was nothing in that worn, haggard, haunted, lorn mother to awaken a devotion to womanly charm. But yet she was married for love—a great, pure love of compassion, a love that asked no recompense save more chance to give itself, a

love so unlike to all that the heart of the world calls love, that many will read this record of it unbelieving that such things can be. And yet it is true—right here in this wicked, loveless city of Chicago—a man, a very common man, untutored in high motives, unknown in the circles that talk of altruism, uninspired by any hope or prospects in the world, went down into a horrible pit of trouble, care and suffering, not to rescue one thence, but to stay and make life a little easier for one whom only death can deliver. And so now he has lived for years on years, shouldering without flinch or murmur the weight that was not his, and need not have been his, if he had hardened his heart from pity. Nor must it be thought that he has revealed to any the story of his unwitting heroism; he is seeking no praise or crowning for his martyrdom. Those who know, know only because sometimes the grateful wife bears testimony: "He married me because he pitied me."

"Now these things, brethren," have we at this Christmastide "transferred in a figure to" our Lord Jesus Christ "for your sakes." Herein read anew the story of Bethlehem. For we who sin and cannot help ourselves out of our sin, are the imbecile children who grovel on the floor. And the Lord Jesus Christ, because from without He could not help us as much as He loved us, came into the family with us. Now He can get right down to our lowest degradation; nobody can forbid His giving His all for us. That is what is meant by the manger cradle, by the humble Nazareth home, by the weary ministry with its hard and pillowless nights of rest between its days of toil, by the accursed death upon the tree, by the torn robe of humanity

which He wore back into heaven. He belongs in our suffering family; He has made Himself our eternal dependence.

And the man who after the manner of the Christ thrust himself into that horrible, hideous home to live and die there, caring to ask no question about whom God designed to punish by this repellent affliction, but in simple mind seeing only the aw-

ful need, though not many will ever know him or appreciate him here in this world, certainly must be appreciated in heaven — there within the veil whither he entered in the Forerunner who in suffering for us left us an example that we "should follow His steps." We feel sure that the martyrs will be proud to meet this heroic Chicago laborer there when his duty here is done.

Mrs. Locke's Christmas

HILDA RICHMOND.

"AUNT KATY especially asks us to spend the holidays with her, and I think we ought to go," urged Mr. Locke. "She has only a few more years to live, and we owe it to her. She took me when I was a mere infant, and did everything for me till I grew up. You have promised time and again, and she has never seen you in all the five years we have been married. Shall I say that we will be there next week?"

"You may do as you like, but I'm not going to bury myself in a lonely farmhouse just when everything is gayest. If you owe your aunt a visit, make it by all means, but I am not indebted to her. It seems to me you take the most inconvenient times to go down there; but I can get along alone," said Mrs. Locke, in an injured tone. "We are invited to a number of social affairs, but that doesn't matter."

"I think I will go," said Mr. Locke, quietly; "but I will not stay for Christmas. By starting tomorrow it will give me three weeks before the twenty-fifth, and I will come back then. I am very sorry, Eleanor, that you will not go along, but Aunt Katy would not enjoy entertaining an unwilling guest."

Mrs. Locke still wore her injured expression when her husband left the next day, but it wore off as she flitted from store to dressmaker, getting elaborate costumes prepared for the Christmas festivities. As long as her husband was to be at home for the most important events, she felt that it was not so bad, though she greatly resented his firm manner. "The idea of that old lady wanting him to spend three weeks with her when he was there just last summer!" she said, as she read the telegram announcing his arrival. "Old people are so unreasonable."

Before the end of the first week Mrs. Locke was surprised to receive a six-page letter from her husband asking her to do a number of errands. "They are to have a neighborhood Christmas tree," he wrote, "and I want to give them a pleasant little surprise. We can't buy anything in the village stores, so if you will order the list I give below sent out here at once, I shall be greatly obliged. There are a number of poor families living as tenants on a big farm near aunt's, and I doubt if the children know the meaning of Christmas. Don't be afraid to spend money, Eleanor, for I made a lucky deal just before I came out here, and want to celebrate a little."

Mrs. Locke looked over the incongruous list of things, and said to herself, with a laugh: "They won't get a very clear idea of the day if I send out this list. I believe I'll just make out my

own list and do some shopping for the fun of it. Christmas is the only time I really feel lonely, for there is no one to buy for except Will and a few friends."

So that very morning she started out, and was soon wandering through a wilderness of dolls and toys in search of the very nicest things she could find. The place was thronged even at that early hour, and she had difficulty in being waited upon at first. A little group of women attracted her attention from the first, as they were evidently a committee buying toys and trinkets for some Christmas tree. They were plainly dressed and seemed to be searching for the cheapest possible things in the great store.

"Isn't this dreadful?" said a young matron, with an armful of bundles, catching sight of Eleanor Locke. "What in the world are you doing in this jam, child? You haven't three babies to play Santa Claus to as I have. I declare, next year I'll begin to get ready in warm weather. It wouldn't be so bad if the place wasn't always filled with committees buying for trees. Just look at those three women over there" — and she lowered her voice a trifle. "They will be here the blessed day to spend ten dollars or less. They come in from some little town and want to do their shopping in the best stores, but they wear the clerks out looking for cheap things. I get so provoked with them, for they argue and plan and contrive, and, after they have blocked the aisles the whole day, take ordinary things that could have been ordered by mail. Well, good-by. I must hurry home."

"I believe I'll do it," said Mrs. Locke, with fast-beating heart, after following the three plainly dressed women from department to department, utterly forgetful of her own errands.

"I beg your pardon, madam, but are you selecting gifts for a Christmas tree?"

"We are trying to," said a little woman with a worried look. "Things are so dear this year, and we have so much trouble in finding just what we want."

"I'm looking around a little, too," said Mrs. Locke, boldly, "and I never had much experience. What do children generally like?"

"Everything," said another one of the committee. "I'd just like to take one of these dolls to every child in our Sunday-school — the girls, I mean — and then pick out books and tops and drums and sleds for the boys."

"Then let's get at it," said Eleanor, briskly. "I'd like to have a hand in that tree myself, so we'll begin with the dolls."

When the women finally recovered their wits the four set about a systematic

search of the place for lovely presents. The weary clerk revived and assisted them wonderfully in choosing toys and dolls, and it was three o'clock before they thought of luncheon. Mrs. Locke led them to the lunch-room of the building, and the ladies could hardly believe they would not wake up and find it all a dream when they remembered the loads of gifts already being packed for shipment.

It was growing dark when a tired woman went home radiantly happy over her day's work to fling herself down in the twilight on a stool by the grate and go over the whole delightful surprise once more. "I wish Will was here, for he delights in such things." Then suddenly she sprang to her feet to say aloud: "I forgot all about the things he wanted. I'll have to go again tomorrow, I suppose."

"Dear Eleanor," wrote Mr. Locke three days before Christmas, "those things you ordered have not come yet. I am beginning to get anxious, and I wish you would go down to the store and see about them personally. I only told Aunt Katy about them, but I shall be greatly disappointed if they fail to get here in time. If you can do nothing else, order a duplicate lot and send them by express. I am sorry to put you to all this trouble, but if you could see the eagerness with which these poor children are looking forward to a very bare Christmas tree, you would realize why I am so anxious."

He sealed the letter and started out through the fast-falling snow to mail it at the village office half a mile from Aunt Katy's farm, but just as he got to the gate a wagon loaded with trunks drove up, and the driver called out: "Got a passenger here who wants to go to Mrs. Katy Field's farm. Can you direct me to it?"

"You know you're right at the place, Bob," said Mr. Locke, recognizing the voice of a young man who had been a schoolmate of his long ago. "I will help the lady out, but she had better wait till I can sweep a path to the front door. Aunt Katy!" —

"Will!" said a laughing, impatient voice, and two minutes later the driver was unloading trunks by himself, while husband and wife talked and laughed and explained.

"I thought I'd see what you were doing out here," went on Mrs. Locke. "Are we going to stand here in the snow all the evening?"

"My dear, you don't know how much I appreciate this," said Aunt Katy, with tears in her eyes, as she insisted on taking off the younger woman's wraps herself and giving her the warmest corner of the room. "I have wanted to see Will's wife so long."

"And then you see only a selfish woman," said Mrs. Locke, sadly. "I am sorry I have put off coming out" —

"Eleanor, where are the things I wanted you to buy? I can't wait another minute to find out," interrupted Mr. Locke. "If they don't come by tomorrow evening, I'm going to the city after them."

"What do you suppose are in those four trunks?" demanded Mrs. Locke, pointing to the row of corded boxes in one end of the big kitchen.

Mr. Locke did not stop to answer, but

made a dive at the first trunk, and presently the floor was littered with toys of every description.

"You must have thought it was much colder out here than in town," said Mr. Locke, pulling out a fur coat and cap. "I don't need this thing at all, Eleanor."

"Let him go, Aunt Katy, till he gets over his excitement," advised Mrs. Locke, as she saw the smile on the old lady's face. "Tomorrow he will appreciate my thoughtfulness."

"I don't know what you two are talking about," said Mr. Locke, "but I am not nearly as excited as those youngsters will be when they see this lay-out. I move you that we get the teacher and some of the Sunday-school people and put these things on the tree late Christmas Eve or perhaps the night before, and then lock the doors securely so no one will get a glimpse of the tree. I don't see how I am to sleep tonight."

Christmas Eve came all too soon for the busy workers, and behind closed blinds they surveyed the wonderful tree with all its branches laden with Christmas fruit to delight the boys and girls. Aunt Katy made dozens of sugar cookies, Mrs. Locke filled lace bags with candy, and all the other helpers struggled with belated tasks all day, but they had their reward when the magnificent evergreen blossomed and bore fruit in the closing hours of the lovely winter day.

"If we only could have a Santa Claus!" sighed the organist, "the whole thing would be perfect. Of course it is lovely now, but that would be the finishing touch."

"Yes, it would be just the thing," agreed Mr. Locke; and the catching the look in Aunt Katy's eyes, he went on suddenly: "Why, I could be Santa Claus. Eleanor, did you bring my fur coat so I could be Santa Claus?"

"Of course," said that lady, serenely. "I thought I would have to tell you, but I see you are recovering."

Just as the childish voices finished "Hark! the herald angels," on Christmas Eve, the curtains parted, and the glowing, rustling tree shone out in all its splendor. One or two of the faithful Sunday-school workers wept as they remembered the bare little trees of former years, but the little people were wild with delight. If Santa Claus had not stepped from behind the tree at once, it is quite possible they would have closed around it in sheer amazement; but the sight of that worthy gentleman made them gaze in silence at the fairylike sight.

"For me?" said Mrs. Locke, in surprise, when a package was handed to her by Santa Claus. "There must be some mistake."

"No, there isn't," said Santa Claus, in a gruff tone. "I hear you have been a very good girl lately."

"Yes, but I am like the bad little girls who only get good a little while before Christmas," argued Mrs. Locke, trying to give back the gift. "I don't think I deserve anything this year, Mr. Santa Claus."

But when the package was opened it contained nothing but a note in Aunt Katy's cramped writing. "I have always wanted you and Will to have my old home for a summer place," said the

painstaking words, "and I have given it to you for a Christmas gift. I hope you will both be as happy and contented in the old house as I have been all my life."

One by one the lights went out, and the excited children were taken home by their parents laden with gifts and sticky with candy. The fire flickered fitfully, and the clock ticked on toward midnight, but still the happy workers sat in a circle regarding the empty tree as they talked over the events of the evening.

"I never had a better time," said Mrs. Locke, with enthusiasm. "Why, this is really living. Aunt Katy has given us her old home for a Christmas present, so we will be able to celebrate out here every year."

"I won't be a tenant on your place very long, my dear," said Aunt Katy, happily, "but when I go to my eternal mansion I shall be glad to know that you are happy in doing good out here. Ring the bell, Will, for the coming of Christmas. The clock is on the point of striking twelve."

In the dark entry, with one hand grasping the rope and the other holding his wife's hand, Will Locke sent out the glad message of Christmastide to all the quiet neighborhood, and the joyous tones found an echo in their hearts as they silently pledged themselves to a life of usefulness and effort to bring "peace on earth, good-will toward men."

NO ROOM

Footsore and weary, Mary tried
Some rest to seek, but was denied.
"There is no room," the blind ones cried.

Meekly the Virgin turned away,
No voice entreating her to stay;
There was no room for God that day.

No room for her, round whose tired feet
Angels are bowed in transport sweet,
The mother of their God to greet.

No room for Him, in whose small hand
The troubled sea and mighty land
Lie cradled like a grain of sand,

No room, O Babe Divine, for Thee
That Christmas night! And even we
Dare shut our hearts and turn the key.

In vain Thy pleading baby cry
Strikes our deaf souls; we pass Thee by,
Unsheltered 'neath the wintry sky.

No room for God! O Christ, that we
Should bar our doors, nor even see
Our Saviour waiting patiently!

Fling wide the doors! Dear Christ, turn
back!
The ashes on my hearth lie black —
Of light and warmth a total lack.

How can I bid Thee enter here
Amid the desolation drear
Of lukewarm love and craven fear?

What bleaker shelter can there be
Than my old heart's tepidity —
Chilled, wind-tossed, as the winter's sea.

Dear Lord, I shrink from Thy pure eye.
No home to offer Thee have I;
Yet in Thy mercy pass not by!

— Agnes Repplier.

— As we pass the compliments of the season, and give and receive the gifts of mutual affection, let us give ourselves, for the first time or anew, to Him who so loved us as to give Himself for us. — R. M. Paterson, D. D.

GIFT ANGELS

ONE 24th of December, dozing by my study fire, a wonderful change seemed suddenly to come to me, and I appeared to be walking home over a high hill. This was a very beautiful hill, right above the centre of the earth, and gift angels before setting out on their Christmas errands seemed to meet there; the hill was crowded with hosts of them.

What are gift angels? The little sprites that go along with all presents, and while the giver carries the gift, they carry the happiness! Have you never wondered how both always come together? And in my sleep it seemed that the gift angels met on this beautiful hill to be assigned to different gifts and receive the loads of happiness which were to go along with them.

As I came up on that Christmas Eve they were just dispersing on their errands — clouds of shining white angels floating swiftly off in all directions from the hill. First I met a gay group of them, all dancing and singing with joy, and asked them why they went together.

"We go with a load of coal to poor old Charity West," said they, "and it needs all of us to carry so much happiness!"

Then I noticed an angel who seemed to move reluctantly and with a disappointed air. He was not shining, either, or singing like the rest, and I asked him why.

"Because I must go with a diamond necklace," answered he.

"Why, you should sparkle all over on such an errand!" I exclaimed.

"No, no! For it is sent by one rich woman to another whom she does not like, and sent only to repay an obligation!"

"Have you any happiness at all to carry with such a gift?"

"A very little," he sighed, "but I must make the most of it!"

Next came dancing toward me a second group, fully as large as the first — some two dozen of them.

"We all go with one little present!" they shouted gayly to me.

"What is it?" I asked.

"A penwiper, which a little girl made for her father, and no one but us knows of it! And there's happiness enough to load us all!"

"What can such a very wee angel as this be doing?" thought I, as an exceedingly small sprite came toward me, and so I asked him.

"I go with a piano," the little one answered.

"Surely you can't carry it!" I cried in surprise.

"Hardly, the piano!" he laughed, "but all the happiness makes a light load, for a rich father is giving it carelessly to his daughter, and she will be angry because it is not as good as the one her friend has."

I admired especially a very dainty being whom I saw approaching, by far the most exquisite of all in form and face. Wondering for what errand he was selected, I inquired.

"To go with a rough dry-goods box," he replied, "which a father has fitted up himself, to be his little daughter's doll house. Ah, how elegant she will think it!"

Strangely enough this lovely being was followed by one who seemed as careless and negligent as it is possible for these beautiful sprites to look, and his errand was a similar one!

"But the doll-house with which I am to go is an elegant one, bought at a fine store, with so many other presents that the child will hardly look at it. I carry so little happiness that I am ashamed of myself!"

By this time the hill was deserted, and as a fog falling down in my grate caused me to stir, I fell to wondering what sort of

angels would accompany the presents I intended to make on the morrow. — *Amos R. Wells.*

A DAINY GIFT

JEANNETTE M. DOUGHERTY.

PRETTY cases for shirt-waists are made of white India linen, feather-stitched in blue, pink or green. One and one-half yards of material are required. Cut the strip of Indian linen 46 inches long and 25 inches wide. Hem and fold each end over to form a pocket 15 inches deep, leaving a space of 2½ inches in the centre. Featherstitch the entire length of each side and across the top of the pocket after the case has been stitched and turned. When finished, fold the case in the centre.

Plain lawn in delicate color and fancy dimity are also used. These cases are convenient for the suit case and trunk as well as the bureau drawer, in protecting the waist.

Tucson, Arizona.

BOYS AND GIRLS

DOLLY'S CHRISTMAS GIFTS

HELEN M. RICHARDSON.

Dolly has the cutest way her Christmas glits to buy;

She thinks it is the very nicest plan;
And you could do the same, my dears, if
you would only try,

For Dolly says she's sure all children
can.

When she wants to get some candy, some
peanuts, or some gum,

Miss Dolly shakes her head and passes
by.

"I'm saving up for Christmas," she says,
and skips along;

"If you tried it, you could be as rich as I.

"I've saved up lots of money to buy pres-
ents; you'd be 'spriseed

To see it in my bank and hear it clink.

It sounds as if 'twas saying: 'Little girl,
you'll soon have 'nough

To buy mamma a Christmas gift, I
think.'"

Waltham, Mass.

THE PINK AND GOLD HEART

L. M. MONTGOMERY.

IT was a dingy brown Christmas out of doors; but in the little Arnold house — it was *such* a little house, and so full of children that they seemed to overrun it, like roses in summer — it was a crimson and purple and golden Christmas; for there was much love and good-will there, and these things give color to Christmas.

Every one of the Arnolds, little and big, had a Christmas gift. Nobody, except Baby, had more than one, for money was the scarcest thing in the Arnold household; but everybody — not excepting Baby — was delighted and grateful. As for Baby, she was so happy that she kept kissing father and mother and brothers and sisters and Banjo and Mother-cat and the headless doll all the time, turn-about.

Baby was really five years old, and had a big long name in the family Bible — Edith Katherine Arnold. But she was never called anything but Baby.

Baby had three gifts: a new red hood

from mother and father, a long blue ribbon from the brothers and sisters, and, best of all, the most beautiful, wonderful, big pink candy heart with gold flowers on it and a loop of pink ribbon to hang it up by. The minister's wife had sent it to Baby, and Baby thought it was the very nicest thing she had ever seen. She did not mean to eat it — no, indeed! It was to be hung on the parlor wall.

"Christmas is an awful nice time," said Ned, looking at his skates with one eye and at the turkey his mother was slipping into the oven with the other.

"I wish it came every month," said Alicia.

"It's such a *happyfying* time," said Mollie.

"Just think what a lot of presents there are in the world today!" said Jack.

"There are lots of people who don't get a single present," said Jim, who always liked to have an argument with Jack if he could.

Baby, who had been sitting in rapt, mute admiration before her candy heart, turned big, shocked eyes on Jim.

"O Dimmy! Doesn't everybody det a pwsent?"

"No, indeed, Baby. I'll bet old John Stirling over there hasn't got one. He hasn't anybody to give him anything."

"Nobody would give a present to such an old skinflint anyhow," said Ted.

"Nobody ever goes to see him," said Molly. "He must be dreadfully lone-some."

"Not he. He doesn't want to see anybody; he's an old miser and too mean to live."

"Children, children," said Mother Arnold, reprovingly. "You shouldn't speak so of Mr. Stirling, especially on Christmas day. 'Good-will to all men,' you know. Besides, if poor old Mr. Stirling is rather miserly and unsociable, you ought to be very sorry for him. Such qualities are their own worst punishment."

Baby had not been listening to anything that was said after Jim had told her that Mr. Stirling would have no Christmas present. Baby was thinking hard. It was a dreadful thing to have no Christmas present at all; and she had three!

Baby put on her new hood and her old mittens. Mrs. Arnold was busy in the pantry, and nobody noticed Baby when she slipped out. Straight over to old John Stirling's shabby little house she went. No other child in Wilmot would have ventured there, but fear had no place in Baby's heart. It was so full of love and sweetness for everybody that there was no room for fear. She marched straight up to the narrow red door and thumped on it with her dimpled fist.

Mr. Stirling opened it. He lived all alone, so he had to answer his door himself, but that was not much of a task, for he had very few callers. He was a little, dried-up old man with gray hair and a bitter, wrinkled face. He did not look as if he had ever smiled in his life; but when he saw the little maid on his doorstep, with her long, wind-blown curls, her rosy cheeks and shining blue eyes, he smiled. People generally did smile when they looked at Baby. She herself seemed to be compounded of smiles.

"Mewwy Cwismus, Mr. Stirling!" lisped Baby, gleefully.

"Merry Christmas!" responded Mr. Stirling. He hadn't said anything of the sort for so many years that his voice seemed actually rusty when he said it. "Won't you come in?"

Baby shook her head.

"No, sank you. I'd like to, but I can't. I'm in a dreat hurry. Muvver's cooking a turkey. I've bringed you a Cwismus pwsent. Dimmy said you wouldn't have any pwsent at all, so I deat bwinged you my heart. Here it is. Now, ain't vat a pwetty nice pwsent?"

Mr. Stirling took the pink and gold candy heart.

"I think it is a very nice present indeed," he said. His voice did not sound rusty at all this time — quite gentle and kindly, in fact. "But I'm afraid I don't deserve it. I didn't give any presents."

"Oh, vat doesn't make any diff'unce," assured Baby. "I didn't dive any, eiver. I'm too little, I dese. So I deat kissed evwybody all ve times I could."

"Will you kiss me?" said Mr. Stirling.

"Of course," said Baby.

He stooped down, and she put her chubby arms about his neck and kissed him twice — good generous smacks. There was nothing mean about Baby.

When she had gone, old John Stirling shut his door and looked at the pink and gold heart with a working face. He had never got a Christmas present in his life before. He had hated the world and the people in it. He had lived solely for self, and self had yielded him a poor, starving companionship. Yet in spite of all this, one sweet, loving little soul had thought of him on Christmas Day and brought him a present.

That night the Wilmot minister got the surprise of his life. An envelope was left at his door, and in it was a check for \$400 and a slip of paper. On the paper was written:

"To pay off the debt on the Wilmot church. The first of John Stirling's Christmas presents to the Child Jesus."

And all Wilmot got a surprise the next day, for old John Stirling went to church — a thing he had not done for twenty years. Moreover, he walked home with the Arnolds, hand in hand with Baby. That night, when he stood alone in his lonely house and looked at a pink and gold heart hanging on the wall, he said, so softly and reverently that the words were almost a prayer: "A little child shall lead them."

Cavendish, P. E. I.

THE ADOPTED FAMILY

HELENA H. THOMAS.

"Want to see my Christmas presents?"

"Of course I do!" rejoined the caller.

"But why are you keeping the majority back?" she added, as the child who other years had prided herself on a long list of presents, brought forward but a few.

"I haven't another one!" answered the child stoutly; but in the saying she looked so happy that the questioner said:

"Only these, and nothing more? There, I see by your laughing eyes that

you are keeping back something. Now, out with it!" said the child-lover, coaxingly.

"Yes, that's all — on 'count of our 'dopted family!" was the excited answer.

"Your adopted family, Marion? What do you mean?"

"Oh, it wasn't 'dopted for keeps!" was the laughing reply; "but jus' for Christmas. Teacher told us 'bout a poor family that had been awful sick, an' said they wouldn't have any Christmas 'less we gave it to 'em. So we girls talked it over and 'cided we'd 'dopt 'em. Yes, we did, truly, an' — an' —"

Here the excited child came to a pause, which was filled in by:

"I think I can guess the rest, dear. Your good mothers consented to the arrangement, which included the giving up of presents yourselves, and so you were able to enter heartily into your teacher's beautiful plan. Am I not right?"

"Yes, but that wasn't anything," the child made haste to say. "We girls have everything, an' they were, oh, so poor! Teacher took me to see 'em, so's I could tell the rest, an' — an' I 'moet cried when I saw the girls who looked as if they were hungry, an' had jus' an old shawl with a string tied round it for a doll. I told teacher, when we got outdoors, I'd 'dopt 'em if I didn't have a single Christmas present. An' that's jus' the way all our class felt."

Then followed an account of the children's many plans to make it a memorable Christmas to the "adopted family," into which their parents entered, to the extent that it meant self-denial to all who became interested in them. Also a description of the joy it brought to the children who had never before seen a "truly Christmas tree, like we'd always had."

Marion had just finished talking of "jus' the loveliest Christmas I ever had," when her mother entered the house, and, seeing her caller, exclaimed:

"I am sorry I happened to be out!"

"I am not," was the rejoinder, "for it has given me the opportunity to learn, through Marion, about the 'adopted family.' It was surely beautiful for children, as well as parents, to make such sacrifice in the name of the Christ-child."

"She wouldn't talk of 'sacrifice,'" said the mother, as she threw an arm around her daughter, "if she could realize that the Christmas just lived brought us more true joy than any preceding one. Would she, dearie?"

"No, mamma," answered the child, unhesitatingly; "for other years, somehow, I didn't feel real happy after I'd had ever so many presents, but thinkin' 'bout our 'dopted family makes me happy all the time."

"Because your loving gifts were given in memory of the Unspeakable Gift," said the caller, with tear-filled eyes.

Charlevoix, Mich.

I hear the Christmas music,
'Tis falling from the sky,
The ransomed hosts are singing,
Sweet is their strain and high.
Oh, happy bells of Christmas,
That keep the time of heaven,
Beat forth in silver cadences,
The song of sin forgiven.

— Margaret E. Sangster.

OUR BOOK TABLE

THE HISTORY OF AMERICAN PAINTING. By Samuel Isham. With 12 full page photographs and 121 illustrations in the text. The Macmillan Co.: New York. Price, \$5. net.

The third in the magnificent series on "American Art," edited by John C. Van Dyke. "Sculpture" and "Music" have appeared; two other volumes — on "Architecture" and "Engraving" — are to come. The record begins with colonial times, and comes down to date. Such leading names as Copley, Benjamin West, Stuart, Trumbull, Allston, Malbone, Vanderlyn, La Farge, and Whistler are fully treated. Landscape painting, figure painting, portrait painting, and mural decorations are ably handled. There are chapters on "English Influence," "French Influence," "New York as the Art Centre," "The Society of American Artists," "American Artists in London," and other cognate topics. In short, nothing seems omitted that is essential to a complete view of the subject, and the abundant pictures greatly help toward a full realization of what materialistic America has done in this line of the ideal.

THE HOMES OF TENNYSON. Painted by Helen Allingham, R. W. S., and described by Arthur Paterson, F. R. Hist. S. With 20 full-page illustrations in color. Adam and Charles Black: London. Price, \$2.

A sumptuous volume, which will be purchased and prized by devout worshippers of Tennyson. The two homes of the poet — Farringford and Aldworth — with all their beautiful grounds and picturesque surroundings, are deliciously set forth. The friends and relatives of Tennyson have supplied much valuable information of a personal sort concerning his connection with the places, and much, of course, has been drawn from the standard memoir by his son. It is a handsome gift-book.

ON HOLY GROUND. Bible Stories with Pictures of Bible Lands. By William L. Worcester. J. B. Lippincott Co.: Philadelphia. Price, \$3. net.

The stories are mostly in the language of the Bible itself, preceded by short and simple introductory talks, and illustrated by more than 400 pictures. The main design is to provide something for home reading by mother and children, and the success achieved is manifest. The stories extend from the creation to the rebuilding of Jerusalem in the Old Testament, and from the birth of John the Baptist to the Ascension in the New. Nothing better of the sort has been produced.

OUT-DOOR POEMS. By Benj. F. Leggett. The Raeburn Book Co.: New York. Price, \$1.

Gathered from a large number of periodicals (including ZION'S HERALD) whose pages they have adorned, these poems, some 150 in number, are here preserved in covers. A very wide variety of topics, mostly connected with the various aspects of nature, are pleasantly treated. The versification is good, and the sentiments are unexceptionable.

HYMNS OF HELP AND HOPE. By Edward Augustus Rand. The Grafton Press: New York. Price, 50 cents.

Rev. E. A. Rand, whose well-known contributions to the press in prose and poetry were so very acceptable to a large class of readers, passed from earth at Watertown, Oct. 5, 1903, after sixty-five years of life. He published over fifty volumes for young people. The fifty hymns in this collection will be much prized by many, and will prove widely helpful.

THE CONQUEST OF CANAAN. A Novel. By Booth Tarkington. Harper & Brothers: New York. Price, \$1.50.

Of course it is very nice to have everything come out all right, in spite of every reason why it should not, to have proba-

bilities ruthlessly violated and sudden catastrophes brought in at most convenient times; but it is all so different from what commonly occurs, that it spreads a feeling of unreality over the scene, and certainly detracts from one's artistic satisfaction. Both hero and heroine are wholly unconventional, and do the most extraordinary things. He is given to all sorts of dissipation and consorts with the lowest kind of people, is their champion and special friend, yet is represented as possessing superhuman virtues and manifesting a spirit seen in very few Christians. It is a severe wrench on one's feelings to read such situations, and one asks: For what reason are they written, unless it be to startle and astonish with a kind of novelty?

THE WISDOM OF THE SIMPLE. A Tale of Lower New York. By Owen Kidare. F. H. Revell Co.: New York. Price, \$1.50.

The marvel of this book is that its author, who depicts life in lower New York so graphically because he was born and grew up there, could not, when thirty years of age, read or write the simplest sentence, and yet at thirty-eight is a successful author. A Bowery wail, newsboy, prize fighter, beer-slinger and bouncer in liquor dives, became transformed by the influence of an East Side school-teacher, and has now in these few years risen to a place in the world of letters. His first book, "My Mamie Rose," tells the story of his transformation. This second one relates some other wonderful revolutions, which ordinarily would be pronounced quite improbable, but, in view of the story of the author, the critic has to be silent.

WREATHS OF REMEMBRANCE. By Lanta Wilson Smith. Ingraham Printing and Publishing Co.: Williamstown, Mass.

This beautiful little volume holds within its white covers sixteen poems of comfort for parents who have lost children — "a memorial for stricken homes written under the shadow of affliction, with the hope of comforting others who mourn the earthly loss of little ones." The verses are attractively printed within floral borders, and there are four blank pages for "Treasured Memories" — biography, songs and incidents. Mrs. Smith is a valued and frequent contributor to the columns of the HERALD.

PHOTOGRAPHY: Its Recognition as a Fine Art and a Means of Individual Expression. By Thomas Harrison Cummings. Photographers' Association of America: Boston.

Tasteful and artistic is the setting for the address delivered by the editor of *Photo Era* before the Photographers' Association of America at the quarter-centennial convention held in Boston, Aug. 8-11 of the present year. Through the address are interspersed a half dozen remarkably fine detachable photographs on gray mounts — the officers of the Association, including one of Mr. Cummings. This very excellent address should have wide circulation.

Hood's

Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best
Blood Medicine.

among photographers and all interested in the fascinating art.

THE ILLUSTRATIVE LESSON NOTES, 1906. By John T. McFarland and Robert Remington Doherty. Eaton & Mains: New York. Price, \$1.25.

In the nearly 400 pages of this volume about everything is included that the most needy or most ambitious teacher could possibly want for the largest elucidation of the Sunday-school lessons for the year indicated. A mere mention of the various things done, and well done, to help the student would take much room here. We need only say to one and all: Do not fail to buy it.

THE HERITAGE OF YOUTH. By David Watson. Jennings & Graham: Cincinnati. Price, \$1.

This book is by a Scotchman, who dedicates it to his Alma Mater, the University of Glasgow. It consists of ten chapters crowded with admirable advice to youth, as to how to husband, guard, and enrich their heritage, that which they inherit and have the responsibility of improving. Youth means hope, love, faith, enterprise, enlarged opportunities, etc. Whoever reads and heeds these glowing pages will never go astray.

SMILE AND SING: and Other Verses. By Annie Marie Bliss. A. M. Bliss Publishing Company: Reading, Mass.

Here is a pleasing collection of poems by Miss Bliss, with a note of hope and cheer running through them like a golden thread.

TWELVE ROUND THE WORLD STORIES. Woman's Foreign Missionary Society: Boston. Price, 15 cents.

Within stiff paper covers, ornamented in colors, twelve illustrated stories are compiled from the *Children's Missionary Friend*, all about the children of foreign lands—little people from the Philippines, Korea, Burma, Armenia, China, Japan, etc. A delightful book for small folks.

THE PLEASANT TRAGEDIES OF CHILDHOOD. Pictures by Fanny Y. Cory. Verses by Burges Johnson. Harper & Brothers: New York. Price, \$1.50.

An elegant book in all respects. One does not soon tire of looking at the extremely natural pictures and reading the jingles that go along with them. A good present for some young couple.

FOR THE MIKADO; or, A Japanese Middy in Action. By Kirk Munroe. Harper & Brothers: New York. Price, \$1.25.

A brand new story for young people, dealing with the Russo-Japanese war. A Japanese boy, sent by the Mikado to Annapolis, has for a roommate, Dunston Brownleigh, and between them a fast friendship springs up. The outbreak of the war takes both boys to the East, where they meet with the most exciting adventures, including some daring exploits in submarine-boat warfare.

THE MINUTE BOYS OF THE MOHAWK VALLEY. By James Otis. Dana Estes & Co.: Boston. Price, \$1.25.

A new volume in the Minute Boys series—a splendid historical story for boys, founded closely on fact. The scene is laid in the Mohawk Valley, Province of New York, and the narrative opens in 1777, when Joseph Brant, chief of the Mohawk tribe, entered New York from Canada with a large force of Indians. These savages, under the leadership of a well known Tory, made murderous raids upon the homes of patriot settlers. The principal

characters are the two sturdy boys, Noel Campbell, and his friend and comrade, Jacob Siltz, whose father had been murdered by Indians in the pay of the British. This is one of the best historical tales which has come from the pen of Mr. Otis, and he has written eleven of them previously.

THE OAK TREE FAIRY BOOK. Edited by Clifton Johnson. Illustrated by Willard Brown. Little, Brown & Co.: Boston. Price, \$1.75.

Here are the old favorites in a version especially suited for the home fireside. The interest, the charm, and all the sweetness have been retained; but savagery, distressing details, and excessive pathos have been dropped. Its clean text, combined with its beautiful illustrations, makes it a most delightful collection of fairy tales. There are fifty-four tales in all, and nearly twice as many pictures. An oak-tree adorns the cover, the only reason for the title, so far as appears.

THE FABLES OF ÆSOP. An Adaptation of the Translation from the Greek by Rev. George F. Townsend. With an introduction by Elisabeth Luther Cary. The illustrations, in color, by J. M. Conde. Moffat, Yard & Co.: New York. Price, \$2. net.

This fine-looking volume is sufficiently described in the above lines from the title-page. These old, old stories of the ancient Greek slave, so full of wisdom, will never lose their charm, and have rarely been so well presented.

THE DWARF'S SPECTACLES, AND OTHER FAIRY TALES. Told by Max Nordau to his Maxa from her Fourth to her Seventh Birthday. Translated by Mary J. Safford. The Macmillan Co.: New York. Price, \$1.50.

Twenty tales of the kind that children like, handsomely printed and plentifully pictured, make a book that will be warmly welcomed by many.

THE OLD-MONDAY FARM. By Louise R. Baker. Dana Estes & Co.: Boston. Price, 50 cents.

Charley Swan's father bought a farm, and let Charley run it. The boy loved farming, and the two hundred and ten acres on "Old Man Monday's place" offered opportunities for raising crops, haying, lumbering, fishing, and hunting. Of course Charley had the time of his life. Even his troubles, perplexities, and mistakes proved good for him. This is one of the best boys' stories of the year.

METHODS AND MEANS FOR EVERYDAY WORKERS. By Alice M. Guernsey. Woman's Home Missionary Society.

This is a valuable little manual, prepared by Miss Guernsey, containing forms and directions that will enable the most timid president to conduct the affairs of the Society in a correct manner.

"Antioch, the Christmas Chime," "The Coming of the King," "Thy Kingdom Come," and "Life's Secret," are the titles of four poems by Meta E. B. Thorne, very attractively printed on stiff cards with borderings in conventional floral design, in color. The author is a Methodist minister's widow, one of our valued contributors.

From E. P. Dutton & Co., New York, comes a very attractive assortment of calendars, booklets, cards and children's books. The calendars include: "A Hunting Calendar," on six large cards, with highly colored pictures of hunting scenes; "Youth and Beauty," six cards (13½x9½), each bearing the head of a beautiful young girl in black and white; "A Morning Resolve," a large card for each month, with a beautiful thought enclosed in an exquisite floral design; "Sunshine"—a large square pad in the centre of a wide green card with a female figure on either side, each of the twelve leaves of the pad containing bold black numerals emphasized with red designs; "Gems from Shakespeare"—very attractive long calendar in gray-green and

gold, the selections being printed in ornamental black type; "Æsop's Fables"—very unique in design and coloring, with a "moral" appended to each fable; "The Venice Calendar"—beautiful Venetian scenes, with appropriate selections; "Phillips Brooks Calendar"—each selection embellished with chaste ecclesiastical designs in gold and colors; "Rainbow Calendar"—a rainbow arches each of the eight cards, which present the meanings of the colors of the rainbow, and also small landscapes in delicate colorings; "The Madonna Calendar"—six small cards, each depicting, in rich color, a Madonna and child: "Happy Days," a Tennyson calendar in the shape of a small book, with colored pictures on one page and a quotation from Tennyson in fancy lettering opposite.

Magazines

—The Christmas number of the *World's Work* has full-page portraits of Dr. Emil Behring, Dr. William R. Harper, Mr. W. M. Ivins, Mr. William F. Berry, Sir Caspar Pardon Clarke, Miss Ellen Glasgow, Mrs. Edith Wharton, Miss May Sinclair, Mrs. Humphry Ward, Cipriano Castro, Henry B. Hyde and Frederick McMonnies. There are no special articles about Christmas except an opening word. The principal contributions are concerning "The Fight for the Open Shop," "The Meaning of the Colossal Bond Market," "The Philippines," "The Children who Toll," and "A Glance at the Ending Year," by the editor, Walter H. Page. (Doubleday, Page & Co.: New York.)

—*Photo Era* for December is an American Salon Number, presenting a profusion of interesting reproductions of Salon pictures, as, for instance, "A Black Art," "The Gooseberry Bush," "The Old Water Carrier," "Musica," "Fishing on the Dock," etc. Among the contributions this month Wilfred A. French's presentation of "The Second American Salon" occupies the leading place, followed by "Fine Art—the Problem of Photography." W. G. Corthell takes us through a "Dream City" (Dinan, in Brittany) with his camera. "Snow Pictures" is the subject of Mr. Riley's twelfth paper upon "The Principles of Photography Briefly Stated." (Photo Era Publishing Co.: 170 Summer St., Boston.)

—A handsome Christmas cover of holly adorns the December number of *Current Literature*, and the usual excellent summary of the month's happenings in all departments fills the pages. There is also a complete story called, "My Christmas Phantoms," by Maksim Gorky. (Current Literature Publishing Co.: 34 West 26th St., New York.)

—An unusually good novelette, by Grace Macgowan Cooke and Vond Reed, called, "Of the Lion's Brand," is the chief feature of the December *Lippincott's*. Marion Harland contributes "One Christmas in Bethlehem," and Josiah Allen's wife furnishes a story called "The Last Straw." There are also four poems and many short stories. (J. B. Lippincott Company: Philadelphia.)

—The special features of the *American Monthly Review of Reviews* for December are a keen analysis of the Russian situation, by W. T. Stead; a character sketch of the new King of Norway, by Hrolf Wisby; a description of the German-American University Alliance, the terms of which have just been announced, by Librarian Canfield, of Columbia University; an illustrated study of modern American church architecture, by Charles de Kay; an article about the foreign conductors of this season's music in America, by Lawrence Gilman; "George MacDonald: A Nineteenth Century Seer," by W. Garrett Horder; and an imaginary address expressing posterity's estimate of President Roosevelt by Robert S. Thompson. (Review of Reviews Co.: New York.)

See IT-its WORTH Seeing
Use IT-its WORTH Using
Northfield Hymnal

BY GEO. C. STEBBINS.
ITS SALE DOES
USE DOES GOOD
5 Cents ROYALTY is Paid
"The Northfield Schools" on every copy sold.
CLOTH BOUND, \$25 per 100, 80c. postpaid.
Returnable Samples mailed to "earnest inquirers."
Published by the publishers of the famous "Gospel Hymns."
THE BIGLOW & MAIN CO., New York & Chicago.

25 CTS.

PISO'S CURE FOR

CURES WHERE ALL ELSE FAILS

Best Cough Syrup. Tastes Good.
Use in time. Sold by druggists.

CONSUMPTION

25 CTS.

THE SUNDAY SCHOOL.

REV. W. O. HOLWAY, D. D., U. S. N.

SUNDAY, DECEMBER 31, 1905.

Fourth Quarterly Review

I Preliminary

1. GOLDEN TEXT: *Thou crownest the year with thy goodness.* — Psal. 65: 11.

2. THE LESSONS OF THE QUARTER were taken from eight books, as follows: two from Daniel, three from Ezra, three from Nehemiah, and one each from Esther, Zechariah, Isaiah, Malachi, and 1 Corinthians. The period of time covered in the history was about 200 years — from B. C. 606 to 400.

3. HOME READINGS: Monday — Isa. 9: 1-7. Tuesday — Dan. 5: 17-30. Wednesday — Dan. 6: 10-23. Thursday — Ezra 1: 1-11. Friday — Zech. 4: 1-10. Saturday — Neh. 1: 1-11. Sunday — Neh. 8: 8-18.

II Lesson Analysis

1. DANIEL AND BELSHAZZAR (Dan. 5: 17-30).

The scene was Belshazzar's banquet hall. The profanation of the holy vessels taken from the temple at Jerusalem had been followed by a startling inscription traced by mysterious fingers on the wall opposite the seat occupied by the defiant king. The writing remained after the fingers had disappeared. The magicians, though promised gifts and honors, could not interpret it. Daniel was finally summoned. He reminded the king of the history of Nebuchadnezzar, well known to him, whose warning he had not laid to account, and of his present and daring outrage upon the Majesty of heaven, and then interpreted the writing: "Numbered is thy kingdom and finished; thou art weighed, and art found wanting; thy kingdom is divided and given to the Medes and Persians." That night Babylon fell, Belshazzar was slain, and Darius the Mede took the kingdom.

2. DANIEL IN THE LIONS' DEN (Dan. 6: 10-23).

The principal points were: The envy excited against Daniel by his elevation to the premiership; the plot formed by his enemies to bring his religion into conflict with a special, irreversible statute; its success, and the king's dismay and sorrow; Daniel thrown to the lions; the king's sleeplessness; his visit to the place the next morning, and joyful discovery that an angel had shut the lions' mouths; Daniel's release; and the terrible fate of his enemies.

3. RETURNING FROM CAPTIVITY (Ezra 1: 1-11).

The principal points were: Cyrus' proclamation informing the captive Jews in his kingdom that they were free to return to Jerusalem and rebuild their temple; and calling upon their neighbors to assist them with "silver, gold, goods and beasts," and to contribute freewill offerings for "the house of the Lord God of Israel;" the prompt response to this permission on the part of Zerubbabel the prince of Judah, and Jeshua the high priest, who were the leaders of the first caravan, consisting of about 50,000 persons; and the restoration by Cyrus of the vessels of the temple which had been taken away by Nebuchadnezzar, to the number of 5,400.

4. REBUILDING THE TEMPLE (Ezra 3: 10 to 4: 5).

In this lesson the recently-emancipated "children of the captivity" were assembled in Jerusalem in the seventh month (B. C. 535) to reinaugurate the national worship. Under the lead of Zerubbabel and Jeshua they cleared away the rubbish from the site of the old altar and set up a new one on its foundations. They celebrated the Feast of

Tabernacles with great enthusiasm. Preparations were at once made to build the second temple, and in the following year the foundations were laid with impressive ceremonies. Amid the burst of joy which greeted this important event was heard the mournful wail of the "ancient men" who had seen the grandeur of the former edifice and were deeply affected at the fallen fortunes and poverty of resources indicated by the materials for the new building. Though auspiciously begun, but little progress was made in the new structure for above fifteen years, the work being frustrated by the Samaritan "adversaries," who were denied co-operation in rebuilding the temple.

5. POWER THROUGH GOD'S SPIRIT (Zech. 4: 1-10).

The need of the Holy Spirit was illustrated by Zechariah's vision of the golden candlestick and the olive trees. The vision was designed to encourage Zerubbabel in his despondency; to assure him that, despite all obstacles, his hands, which had laid the foundation stones of the new temple, should finish it to its headstone. Not by human might or power would this great work be accomplished, but by the omnipotent Spirit on whom alone he must depend.

6. ESTHER PLEADING FOR HER PEOPLE (Esther 4: 10 to 5: 3).

An edict for a wholesale slaughter of the Jews throughout the Persian empire had been procured by Haman, then the chief favorite at court, in revenge for a refusal of homage on the part of Mordecai; and Queen Esther, whose race and lineage had been carefully concealed from King Ahasuerus (Xerxes), was besought to interpose and save the nation and herself. It was a terrible exigency, and the difficulties were great. It was death to go to the king for any one to whom he did not extend the golden sceptre; his decrees were unalterable; Haman's influence was all powerful; and the queen had not been summoned for thirty days into the king's presence. She consented at last, and her pious courage was rewarded. Haman was hanged. Mordecai was promoted. The Jews were allowed to defend themselves, and did so successfully. In commemoration of these events the Feast of Purim was instituted.

7. EZRA'S JOURNEY TO JERUSALEM (Ezra 8: 21-32).

About 1,700 captives volunteered at Ezra's call to return to Jerusalem. They gathered at the river Ahava. Ezra was ashamed to ask of the king an escort for the protection of Jehovah's people in the dangers of the journey, and resorted rather to fasting and prayer. The great treasure of silver, gold and vessels for the temple, amounting to from two to four million dollars in value, was committed to the care of twelve of the priests. The caravan started on its four months' journey, was "delivered from the hand of the enemy," and arrived safely in Jerusalem.

8. NEHEMIAH'S PRAYER (Neh. 1: 1-11).

Seventy years after the Feast of Dedication, in the winter palace of Artaxerxes in Shushan, we were introduced to the royal cupbearer, who was weeping and fasting and praying because of the unhappy tidings received from Jerusalem. Thirteen years had passed since Ezra had led the second caravan from Babylon to Judea, and yet the walls had not been rebuilt, and the Holy City was exposed to the insults and attacks of any hostile tribe. Nehemiah's sorrow betrayed itself to the king one day, and his pathetic explanation and silent prayer were successful in gaining the royal favor, and permission to go himself and superintend the building of the walls.

9. ABSTINENCE FOR THE SAKE OF OTHERS (1 Cor. 10: 23-33).

Paul recognized his personal liberty, but he also recognized the limitations put upon it by the social conscience. He told the Corinthian converts to use their liberty freely in eating meat bought in the market, unless some one else — a weak brother — should raise the question of right to eat "devoted" meat; then his brother's conscience must be respected and abstinence observed. God's glory, whether in eating or drinking or any act whatsoever, is supreme; and no one must be hindered who is trying to serve God, by the prideful insistence of liberty on the part of another.

10. NEHEMIAH REBUILDS THE WALLS OF JERUSALEM (Neh. 4: 7-20).

The lesson depicted the difficulties which Nehemiah encountered in the prosecution of his patriotic purpose, especially from Sanballat, Tobiah and Geshem, in whom the hostility of the surrounding tribes centered. The people of Jerusalem responded enthusiastically to his call, "Let us rise up and build!" but the "adversaries," at first by mockeries and taunts, afterwards by charges of treason, tried to hinder the project. Subsequently they marshaled their forces for a surprise. Informed of their plans, Nehemiah provided weapons of defence and turned the city into a military camp. The wall was finished in fifty-two days.

11. READING AND OBEYING THE LAW (Neh. 8: 8-18).

In this lesson Ezra "the Scribe" appeared on the scene, and read in the ears of an attentive audience of all ages and both sexes, gathered to hear him, the law of the Lord, and interpreted the same. The people, convicted of their misdeeds, wept, but weeping was forbidden and feasting enjoined. On the second day Ezra read the precepts concerning the Feast of Tabernacles. The time for its observance being near, preparations were gladly made for it, and since the days of Joshua there had not been such "great gladness."

12. PREPARATION FOR THE MESSIAH (Mal. 3: 1-12).

Preceded by His messenger, the Lord would suddenly come to His temple; but His advent would bring dismay to those unprepared. Like "a refiner's fire" and like "fullers' soap" would He prove to be to the "sons of Levi" and to others who were unfaithful. The prophet accused the people of robbing God by neglecting tithes and offerings; hence the curse of drought and of locust. If they would rectify their neglect, God would reward them with immeasurable blessing, would remove the curse, and make their land "delightful" in the sight of all nations.

13. THE CHARACTER OF THE MESSIAH (Isa. 9: 1-7).

It was in Abaz's time, and all looked dark as though the shadow of death im-

Have you seen the new song "Forward?" Just the piece for young people's Societies and the Sunday-school! Specially adapted for use as a processional! Price per hundred, \$2.00; per dozen, 35 cents. Special rates for larger quantities. Send for sample copy to W. L. D. Twombly, ZION'S HERALD office, 38 Bromfield St., Boston, or 15 Omar Terrace, Newtonville, Mass.

"Forward" is full of faith and courage — embodies just the right kind of Christian teaching for our young people. I sincerely trust that it will yet be sung by thousands as their watch-word.

FRANKLIN HAMILTON,
Pastor of First M. E. Church, Boston.

Bishop Mallalieu says of it: "It is full of inspiration and vigor. I hope that it may meet with a large sale."

pended, but the prophet beheld the rising of "a great light;" he beheld the yoke broken from the shoulder, the nation multiplied, and her joy increased. And he beheld something more—the birth of the Messiah, born as a child, but regal in power, bearing appropriately such supreme titles as "the Wonderful," "the Counselor," "the Mighty God," "the Everlasting Father," "the Prince of Peace." The government and peace of "David's greater Son" should increase without limit or end. Jehovah's zeal would perform this.

III Questions

1. From what books were the lessons taken?
2. What period of time was covered?
3. What sacrilege did Belshazzar commit?
4. What notice was taken of it?
5. Who interpreted the writing?
6. What was the interpretation, and how was it fulfilled?
7. Why was Daniel thrown to the lions?
8. What was his fate?
9. What happened to his enemies?
10. Who authorized the Jews to return from captivity, and what induced him?
11. How many started, and under whose leadership?
12. How were they helped, and what did they carry back with them?
13. Describe the movement to build the second temple.
14. What mingled feelings were manifested, and why?
15. Who thwarted the work, and why?
16. Describe the vision of the candlestick and the olive trees, and explain its meaning.
17. What pressure was brought to bear upon Queen Esther, and why?
18. What difficulties dismayed her?
19. What triumph did she win, and how?
20. Ezra's caravan numbered how many? And what treasure did it carry?
21. How did it escape perils by the way?
22. Who was Nehemiah?
23. Why did he weep and fast and pray?
24. What resulted?
25. What limitation did Paul put on his personal liberty?
26. How does this apply to the question of social drinking today?
27. What difficulties were encountered in rebuilding the walls of Jerusalem?
28. How were they met?
29. How long did it take to finish the work?
30. Describe Ezra's work as "scribe."
31. How were the people affected?
32. What Feast was kept, and how?
33. Under what aspects did Malachi predict the Messiah?
34. What charge did the prophet bring against the Jews?
35. What promise did he make?
36. In Isaiah's prophecy what titles was it predicted that Christ should bear?

Deaconess Doings

—Twenty young women are enrolled as students in the Toronto Deaconess Training School.

—A friend in Fruita, Col., is furnishing a room in the Pueblo Deaconess Home.

—The German Deaconess Home, Chicago, has five workers who serve the German churches of the city.

—Because of lack of room, the Deaconess Orphanage at Lake Bluff has had to refuse admittance to 200 children the last year.

—Ten of the twenty-seven women sent out by the W. F. M. S. into foreign fields last year received training in the Chicago Training School.

—The Deaconess College at Ilkley, England, has a larger attendance this year than ever before: 28 young women are taking the training.

—Work on the new building for the Omaha Deaconess Hospital will soon be resumed. At Thanksgiving time a gift of \$30,000 was given by Dr. A. F. Jonas, which sum, added to the money already raised, assures the completion of the building.

—The work of a district deaconess in Kansas has been so helpful and satisfactory that the district will furnish a scholarship for the training of a second deaconess to help in the work when she has completed her course.

—Thirteen deaconesses were consecrated in the Rock River Conference this fall. Four of the class are workers in the Deaconess Orphanage at Lake Bluff, three in the Chicago Deaconess Home, three in the Chicago Training School, two in Jennings Seminary, Aurora, Ill., and one in the Chicago Old People's Home.

—A box containing five warm comforts, numerous pairs of mittens and stockings, a large quantity of clothing and many smaller articles, such as handkerchiefs, pencils and note-paper, was sent to the Watts de Peyster Invalid Children's Home, Verbank, N. Y., by the old ladies of the Henry Keep Home, many of the articles being made by them.

—At Christ Hospital, where an unusual number of sick and crippled children are treated, the superintendent says it is no uncommon thing for twenty-five little dependents in this department to grow strong in a month, and another twenty-five take their places to be likewise healed. The religious instruction of these little ones is under the charge of a student from the Bible Training School.

—The Baby Fold at Normal, Ill., has cared for nine children since its opening in June. At present there are six little ones, five of them under nine months, in the Fold. Much gratitude is expressed by the mothers who have here found a home for their babies. A little German mother, coming for her baby whom she could at last take back to her own home, said in broken English: "Oh, he is so well and happy, and it is all your fault!"

—A little farm of twenty-six acres has been purchased by the Chaddocks Boys' School at Quincy. Ten thousand dollars were to be paid at once, the rest to be paid later with five per cent. interest. Sixty days were given in which to raise the money, and by the end of the time every cent of the \$10,000 had been raised and paid over. Captain Findley has given the School an additional twenty acres half a mile from this property.

—"I have assisted several times," says an aged Paris pastor, "at the funeral of a deaconess. Rarely have I seen a testimony of affection at once so simple and so moving. There were not many flowers on the coffin, but the intense grief, the tears of the whole assembly, testified to the affection of the people more than the most beautiful flowers could have done. The mourning of those who remain is the recompense of those who go."

—A deaconess called on a family who had not attended church since coming to the city years ago. She told the father about the men's meetings, and he attended and joined the next Sunday. The mother readily promised to join the Home Department. There were two fine boys who came to Sunday-school, and later joined the Junior League. There was a baby, whose name was entered on the Cradle Roll.

HOW TO FIND OUT

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What to Do

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists in fifty-cent and one dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in ZION'S HERALD. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y. on every bottle.

Mrs. A.'s sister was at the house, and was asked to come to church. She came and brought with her a young man friend who has since subscribed liberally toward the new church, and has joined the Brotherhood of St. Paul. All this was the result of one deaconess call.

Power More Than Place

History presents the record of many cases where an exaggerated sense of the defensive importance of places has led to the defeat of armies. It is possible to make so much of a church building as to defeat thereby the essential purposes of all church life. General Grant once said, when the North was becoming wearied with the incessant cry, "On to Richmond!" that the rebellion was "Lee's army." The true soldier of the Cross knows that until he has reached and conquered the hostile army of the unregenerate opposed to him he has not attained adequate success. The church edifice is valuable as a headquarters station, but Christianity will get on gloriously only when men, like itinerant, idealizing Wesley, will think more of the power than they do of the place.

The New York Daily Tribune

Of course, a great deal depends on your own taste in the matter of newspapers. If you want a publication that serves up so much gore and so many thrills in every issue, it is money thrown away to buy the *Tribune*. If, however, you are looking for a daily history of the world, carefully collated and sifted and presented in the most attractive form that the facts and the laws of good taste will permit, you cannot make any mistake in reading the *Tribune* every day. But the *Daily Tribune* is more than a continuous history. It contains special articles on nearly every subject which is supposed to interest intelligent and clean-minded people.

INVESTORS

desiring to realize the Large Interest and Profits possible in legitimate Mining, Oil, Timber & Smelter Investments and Dividend-paying Industrial Stocks, listed and unlisted, should send for our Booklets, giving full information, mailed free.

DOUGLAS, LACEY & CO.
Bankers & Brokers, 66 Broadway, New York

J. S. Waterman & Sons
Incorporated
FUNERAL UNDERTAKERS
and **EMBALMERS**
2326 and 2328 Washington St.
Adjoining Dudley St. Terminal
All modern improvements under one roof
including offices, sales rooms, morgue
dressing rooms and chapel. Tel. Roxbury
72 or 78.

EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

I AM a firm believer that, as a people, we are growing in grace and expanding in all the ways which make for better men and better women, for more and better homes, for a better city, a better state, and a better country. — Vice-President Fairbanks.

The call for "personal evangelism," which has so often of late been sounded in the speeches of the leaders, ought to have a better hearing in the chapters and a better local application. Scheduled socials, many times held because the calendar marks the time for them, and prayer-meetings, which too often are but an extra, and sometimes are useless or worse, are not doing the most effective Christian work. Personal effort for the direct and definite salvation of the unsaved young people and the personal conducting them to the altars in the regular evangelistic services of the church, would count for more. Most of the converts must be young people. Young Christians have approach to these, and can reach them better than can pastor or older laymen. The highways and hedges are full. Epworthian, "Go out and constrain them to come in!" Then will League, church and pastor rejoice together. Personal evangelism means winning some one to Christ.

We know one good chapter in which is an interested company of young Christians who are determining to do personal work for the converts in the recent revival, each Epworthian standing responsible for one of the new ones, seeing that proper influences are thrown about such, proper acquaintances made, and that all possible help is given.

The late Sir Andrew Clark, who was Mr. Gladstone's physician, made use of the three following aphorisms during a conversation with Miss Frances Willard: "Labor is the life of life;" "Ease the way of disease;" "The highest life of an organ lies in the fullest discharge of its functions." Applied in any way, especially spiritually, here is suggestion for young Epworthians.

Rev. W. I. Shattuck, of Easthampton, has given unusual attention to work for boys and the younger young men, and has had considerable success in this department. He is bringing all this under the auspices of the League. In answer to our inquiry, he says:

"Work among our boys from eight to fourteen years of age is done in the Junior League. Saturday mornings Miss Alice Adams, of Southwick, is giving lessons in basket-making, whittling and chip-carving. Each class has the privilege of playing basketball for one hour. Theloyd work and the basketball have an intrinsic value, and, more than this, these activities provide a natural meeting ground for the boys and their pastor; foundations are laid for future confidences. This year our work for young men is being done more largely than before through the Epworth League. A few years ago the young men were not, to any extent, members of the League. Now, nearly one-half of those joining are young men. This

new condition of affairs makes it less necessary to do distinctively club work, and more possible to broaden the League work. In this we have a 'League Seminar' meeting once in two weeks and are studying histories of England, Scotland and Ireland. We have a Bible class which also meets bi-weekly and is conducted by the pastor, the young people doing assigned work. Our distinctively club work consists of a monthly business meeting, social, and 'Club Sunday-school class.'

Recently the Chicago Tribune called attention to the fact that the "Continental Sunday" has become established in that city. It named twenty-five theatres that were open, stated that various sports were practiced in the parks and public places, and observed that "the saloons of course, 7,000 or more, were open." One reason given was, "so many people from the Continent have come and have brought their own ideas of Sunday observance along with them, that they have not merely succeeded in introducing the kind of Sunday they were accustomed to at home, but have changed the habits of tens of thousands born here." The future of the American Sunday is in keeping of the young Christians.

League Activities

— The Juniors at Newton Centre are taking a course in the historical geography of the Holy Land, being taught by the pastor, Rev. R. T. Flewelling, who uses for this work the small raised maps and the Perry pictures.

— The senior chapter in St. Andrew's Church, Jamaica Plain, has arranged a course of lectures which promise much for the young people and the church. The lecturers are Rev. Dr. C. A. Crane and Sam Walter Foss, the Somerville poet and librarian. These will be followed by an entertainment given by Rev. E. C. Charlton and Miss Abbie May Evans.

— The West Boston Circuit meets at Hyde Park, Dec. 20, and has an excellent program, including a paper on "Mission Study" by Rev. Ralph Ward, and an address by Dr. A. C. Dixon on "The Sound of Abundance of Rain; or, Premotions of Blessings."

— The League of First Church, Fitchburg, is planning to celebrate the Benjamin Franklin bi centennial. The pastor, Rev. C. E. Spaulding, recommends this, and the regular annual recognition of Lincoln's birthday, to the Leagues.

— The League at East Dedham, in the early fall, scheduled a series of eight monthly socials, to be held in the homes of members. The first, in October, had for its entertainment, "A Pilgrimage through the Connecticut Valley," and was attended by more than sixty young people. For November, "Travels in the Far East" were conducted by Dr. Franklin Hamilton, with seventy five interested sojourners in the party. Then follow in order: "A Musicale;" "In His Name," conducted by Miss Edna Averill; "American Citizen," by Principal G. F. Joyce, Jr.; "Science," by Dr. G. E. Hoffees and Mr. E. W. Gates. "Just in Fun." "Election of Officers." The announcement was published in an attractive folder, which bore the Bible statement, as a motto: "A man that hath friends must show himself friendly."

At Hand --- Morning Watch Enrollment

The first devotional service of the New Year, Jan. 7, will be given to the Morning Watch Enrollment. The topic is especially appropriate. The foundation of every Christian life must be Jesus Christ. Its success is the attainment of His likeness. Clear ideals and earnest and constant attentiveness are essential to material success in Christian character and usefulness. These are acquired through intimate acquaintance with the Word and frequent secret prayer. These are impracticable without a regular period for private devotions. This setting apart of a stated time each day for reading the Word, meditation and prayer, is the essential principle of the Morning Watch. The morning offers the choicest opportunity. It is then most

easily observed. It then sweetens and strengthens our life with the presence of Christ for the entire day.

No other equally valuable habit can be acquired. As a permanent feature of life the Morning Watch assures three things: 1. It affords security. No one while keeping a daily appointment with their Lord is ever likely to desert Him. 2. We will steadily grow in intelligent, consistent, loving and lovable Christian character. The daily view of Christ beheld in Scripture will with irresistible charm conform us to the same image. 3. We will surely grow in influence, skillful activity and zeal to exceptional eminence in Christian usefulness.

There is a vision that, once caught, makes us its enthusiastic slaves. It was the heavenly vision of Paul. It is the secret of every surpassing Christian life. No one can persist in properly observing the Morning Watch without coming to this heavenly vision and rapturously viewing it again and again, yielding to its influence with increasing joy. The noblest lives are testimonies to its power. If we would be like them, let us keep this daily tryst with our Saviour.

No chapter can, at the beginning of the New Year, do more to assure great spiritual triumphs than by drawing its members into a covenant to keep the Morning Watch. No pastor can institute among his young people anything else so potent for good. Pastors, League presidents, and first vice-presidents each have a privilege in this matter. Plan and pray to make the observance of the first devotional service of 1906 the greatest advance in the observance of the Morning Watch that we have ever known in the League. Send at once to the Central Office, or to any depository of the Book Concern, for a good supply of Morning Watch leaflets and Morning enrollment cards. They are each sent by mail for 15 cents a hundred. Then prepare to make this the best planned and most successful meeting your chapter has ever held. Strike a key-note at the beginning that shall make the year 1906 the best of your whole experience.

EDWIN M. RANDALL,
General Secretary Epworth League.

PRAYER-MEETING TOPIC

What Have I Learned This Year?

Sunday, December 31

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

Dec. 25. I need more grace. 1 Pet. 1: 12-16.
Dec. 26. I am indebted to mercy. Psa. 103: 1-13.
Dec. 27. I should be more thankful. Psa. 136: 1-9.
Dec. 28. I must pray more. Psa. 20: 1-9.
Dec. 29. I should be humble. Lam. 3: 18-26.
Dec. 30. I am prone to forget. Heb. 3: 17 to 4: 1.
Dec. 31. Topic — Looking Backward. What Have I Learned This Year? Deut. 8: 2-30.

"Farewell, Old Year! We walk no more together;
I catch the sweetness of thy latest sigh;
And, crowned with yellow brake and withered heather,
I see thee stand beneath this cloudy sky."

It is very natural to personify the dying year and think of it as an old friend, and call it *him*. "Have we so lived, during his days as to make him sigh and wish we might have done better? How kind he has been to us; bringing into our lives beautiful bounties and abundant blessings! How gently has he dealt with us — so much more patiently than we have deserved! Our broken resolutions, our wandering feet, our neglected opportunities, have pained the loving heart of Him who gave us the year. Have we been cold, indifferent, neglectful, toward a friend who has cared for us so tenderly? Have we caused him to sigh? If so, may the "sweetness of thy sigh" — as the poet puts it — melt us into becoming contrition and nerve us to renewed effort for nobler living!

To each one of us the year has given most valuable

Assets.

1. Time. A rich quarry, out of which is dug the solid marble with which character is



Hoarseness or loss of voice immediately relieved. Nothing excels this simple remedy

made. "Our todays and yesterdays are the blocks with which we build."

2. Opportunities. God's calls and commands to both endeavor and achievement.
3. Health in such measure as to assure vigor and energy.
4. Inspiration of an age electric with vast enterprises.
5. Finer social conditions than formerly.
6. A whole world open to Christian sympathy and effort for evangelizing the entire race.
7. God's presence and help most vividly expressed and manifested.

Expenditures

1. Hours wasted in idleness or frivolous occupation.
2. Opportunities for getting and giving good allowed to slip without being improved.
3. Bodily powers reduced by needless and harmful indulgence.
4. Inspiration moments enjoyed, but not seized and utilized.
5. Social advantages criticised rather than appreciated.
6. Apathy toward the world's loud cry for the Gospel.
7. Failing to make available and practical God's offered, sufficient help for all difficult duties.

Balance

What have we to show for the year's kindness? How grand was the outlook for us on last New Year's day! How determined we were to make 1905 the best of all thus far! Should the year exact of us "to square up" and pay all that we owe, many of us would find ourselves in hopeless bankruptcy.

Red Bank Notes

Were it not for these, placed to our credit through the atoning death of Christ, our indebtedness could never be canceled. All the precious promises of God's good Word are banknotes. Well for us if we have learned how to use them. Through real penitence and true faith we may settle the moral debts of the passing year and enter upon the new one without any unforgiven sins. The story goes that once an artist sought for a piece of sandalwood for carving a Madonna. Failing in his search and disheartened, he dreamed that he was bidden to use a piece of common firewood. Obeying the suggestion, he took a block of oak, and by persistent effort produced a masterpiece. If our first ambitions have been defeated, let us not be discouraged, but seize such materials as may be at command, and carve them into useful and beautiful characters.

Learners

Sad is it for those who do not learn from mistakes and failures! We all make them. It is



AFTER ALL, the money you invest in your children's education is the *very best money you spend.*

—You will be astonished and delighted at how rapidly your little girl will learn to play the beautiful songs and hymns you love so well.

—All she needs is the chance.

—Now, we want to help you find out what a bright little girl she is, and so we offer to send you *free on one month's trial*, a sweet toned and beautiful

Epworth Organ

Write to-day while you think of it. Simply say, "Send Epworth Organ catalog and explain the month-free-trial-offer."

WILLIAMS ORGAN & PIANO COMPANY
57 Washington St., Chicago



BENS DORPS

ROYAL DUTCH

COCOA

has no superior for purity, and its **DOUBLE STRENGTH** makes it the most economical to use.

You will make no mistake if you buy the Cocoa with the **Yellow Wrapper**.

Send rec. for trial can.

S. L. BARTLETT,
IMPORTER,
BOSTON, MASS.

Try Bensdorp's Chocolate (Blue Wrapper).



not well to waste ourselves in bemoaning the past. Settle it with God the best you can, then leave it and turn to the future with determined purpose to do your whole duty in 1906.

"Thus the year will prove more true
Than any in the past for you."

Norwich, Conn.

EAST MAINE CONFERENCE

Rockland District

Randolph and Chelsea. — Rev. C. W. Lowell "worketh the work of the Lord," with many goodly encouragements. Our brother rejoices in a largely increased list of subscribers and readers of ZION'S HERALD, and in a recent bequest of \$300 by a friend of the church. Mr. Lowell is a faithful and busy pastor, who finds time, also, to assist his brother pastors when they have need. Special revival services are to be held with help from his brethren.

Dixmont Circuit. — This is one of the "left" appointments. Rev. Harry P. Taylor, who supplied the work through the summer, has entered Bangor School of Theology; and this is good, other things being equal. Many of our boys unable to get to our own schools receive an impetus and needed strength for the work of the ministry, without which they would be ill fitted, by going to Bangor. But our rural appointments in the meantime are obliged to fall back upon their own resources. At East Dixmont a fairly good life is in evidence. This should be the parsonage location. But we need more missionary money, and more of the old-fashioned, consecrated, devoted-to-the-work type of young man up in Maine, and especially in the East Maine Conference. There is plenty of work to do; there are large numbers of sinners to be converted; there are multitudes of people even in these scattered communities who care for the Gospel. Support will be ample, if not rich. What is needed is young men of courage, intelligence, religion, and Christian devotion, who will give themselves to the work, who will study to show themselves approved of God, workmen that need not to be ashamed, rightly dividing the word of truth. Has Boston such a company to let loose in this Land of the Rising Sun?

Windsor Circuit. — Still pastorless, but not without life. Sunday-schools have been kept alive with good interest at Windsor and the North. It was our privilege to preach on a recent evening at the beautified chapel at the North to a house well filled with attentive and devout hearers. Here we get singing that would thrill the soul of a dead preacher. Where is a live preacher who will occupy as pleasant a parsonage as any one could ask, and serve this loyal people?

North and East Vassalboro. — The work is most encouraging. In improving church and parsonage property \$200 have been expended.

A splendid revival interest has been glowing at the East. More than a score of converts express a part of the result. By the time this report appears in the HERALD a special campaign will be under way at the North. Rev. R. A. Colpitts somehow makes time to do grand work on his charge as well as to press his studies at Colby College. The Sunday-schools are doing well. The Junior League prospers. The Ladies' Aid Society is looking forward to a full winter's work.

Clinton and Benton. — We found the good people of Clinton engaged in feeding the comers at one of their genial, social, prandial suppers in the upper room dedicated to that worthy calling. The many eaters, including the presiding elder, seemed to enjoy the occasion with large appreciation. At the quarterly conference Rev. J. W. Price reported some adverse items. Congregations are good; social services are poorly attended; the Sunday-school is suffering. A camp-meeting question propounded by this pastor may contain food for thought for many another pastor: "Does it pay for a pastor to leave his charge to attend many camp-meetings?" The Epworth League is a good force at Benton. The Ladies' Aid is a fine help on social and financial lines.

Harland and St. Albans. — Rev. W. C. Baker preaches the Word, conducts the social services, looks after the Sunday-schools, cares for pastoral work, and attends to the various functions of the country village pastor with a good degree of acceptability among these hills of Maine. Mrs. Baker, now that those little Bakers (of whom too much was never said in ZION'S HERALD) have passed out of babyhood has entered again her loved Sunday-school work, where she has ever been an eminent success. A splendid assistant in the work of her pastor-husband, her presence and help are a delight to the people. She has a peculiar aptitude for the care and training of the little ones. Bright little Helen and robust little Chester now attend Sunday-school regularly.

Athens Circuit. — Rev. Leonard G. March is the busy pastor. In special meetings held at Bunker Hill, 14 have been converted. Cornville Centre is alive. Twelve persons have been received into the church at Athens. The Christian Endeavor Society is doing good work for the young people. The Ladies' Aid is an aid indeed. Fifty dollars have been raised in behalf of a small debt on the parsonage. Pastoral visitation is cared for with earnest persistence — victory is in the air.

Harmony Circuit. — Since the appointed supply, Rev. W. L. Sizer, gave up this field, the work has been under the general oversight of Rev. L. G. March, while what work can be done is accomplished by Evangelist Walsh, a brother of good spirit and earnest labors, who occupies the pulpit and the parsonage, both with ac-

ceptability, while not engaged in evangelistic work in other fields.

T. F. J.

Bangor District

Alton.—Pastor Sawyer is taking up the work of his first appointment with consecrated faith, and gives good promise of becoming a useful worker. The parsonage is made comfortable for the winter, and the work of the charge has a cheerful appearance. Mrs. S. M. Small is an energetic helper in the work of the church.

East Corinth.—A Sunday spent here is always a full day—quarterly conference Saturday evening; sermon and Lord's Supper Sunday morning; three miles to Corinth and the services of the morning repeated, even the sermon; five miles more, with supper at the home of a parishioner; one mile more, with preaching at the school-house at East Exeter; six miles more brings us once again to the parsonage at East Corinth for the night's rest. Some modern country itinerant presiding elders do not lack experience, if they want brains, to make a diary to rival the "Journal" of some of our honored predecessors. An Epworth League has been organized at East Corinth. The East Exeter League holds a weekly devotional meeting. Mrs. Norris conducts the services on Sunday evening at East Exeter in the absence of her husband, the pastor, and the people have presented her with a fur coat to render her rides more comfortable. Rev. J. W. Norris is doing good work.

Patten.—A Sunday spent here found things in most excellent condition, notwithstanding they are without a pastor. Only an occasional supply has been had since the departure of Rev. M. F. Bridgman. A good sister sometimes reads a sermon; the Sunday-school and prayer-meetings have been sustained. An addition has been made to one of the rooms and electric lights put in. A large increase is assured in the salary for a suitable man. This is now in the first class of appointments. The pulpit will be supplied by occasionals, or sermons will be read by a good sister, until Conference, so that the most satisfactory adjustments may be made.

Smyrna Mills.—The work here is in a prosperous condition. Some repairs have been made on the furnace, and the parsonage is to

receive a coat of paint. Steady gain is being made along all lines. The Sunday-school gave a most excellent and successful harvest concert. Rev. J. F. Alvey, until some other arrangement, will go to Patten one Sunday in the month, and Mrs. Alvey will conduct a service at home.

Golden Ridge.—Services here are well sustained by the supply from the Free Baptist Church at Island Falls. A few faithful people are hoping and working for progress.

Monticello.—Rev. B. W. Russell is holding special services at some of the many outlying districts, with good results. It was the elder's privilege to preach twice at one of the appointments. A few days later a few of the pastors met for a fellowship meeting. Rev. F. Palladino, of Caribou, read a carefully written paper on "The Theological Drift of the Time; and What can we Do?" This was helpfully discussed by all present in an informal and helpful manner, especially as applied to local conditions. This discussion could take a free range, as only pastors were present. In the evening a public service was held, when Rev. A. Hartt, of Presque Isle, preached a strong sermon to an appreciative congregation.

Limestone.—Another church is pastorless. Rev. Wallace Cutter was advised by his physician that it would be very dangerous for him to spend another winter in this climate. So, on Nov. 21, he bade good by to Maine, and went to California. There is a fine opportunity for service and to secure results from such service, and never more so than at this time. Some good pledges have been taken to reduce the debt on the parsonage. A good increase in the salary awaits the right man.

Easton.—Two well-attended services were held at Sprague's Mills and Easton. A drilled well, with plenty of good water and the necessary pump, is one of the additions to the parsonage comforts. The pastor is grateful to the friends for their assistance, and especially to his neighbors, the blacksmiths, who so freely gave their service on the repairs of the drills. The elder spent Thanksgiving Day with Rev. C. E. Jones, the pastor, and his family.

BRIGGS.

Bangor, Pine St.—Recently the official members of this church gave a banquet in the vestry in honor of present and former members of the church choir. Seventy persons sat at the tables, and after supper listened to wise and witty speeches on themes relating to the music of the church. Miss A. M. Wilson, "the teacher of us all," eloquently portrayed the new epoch in Christian song ushered in by the Methodist movement. The matron of the official board, Mrs. J. J. Bucknam, ably seconded by Mrs. E. T. Waggett, the instructor of many singers, gave interesting reminiscences of the church and its choirs of former years. The story of the old organ that aided for nearly sixty years the worship of the church previous to the installation of the present instrument was facetiously presented by Mr. A. B. Taylor. Sparkling reminiscences from far and near were given by J. H. Haynes, a former choir leader. The pastor introduced the speakers in "a way he has," and after expressing the appreciation by the church of the excellent choir and leader and organist, was responded to by Mr. Silsby, the choir leader, in a very happy manner. The new Methodist Hymnal has been introduced.

Bucksport District

Orland.—We had two pleasant evenings here. Rev. John Palmer and his cheery wife have taken hold of the work in splendid spirit. The old church has finally been painted and the fallen vane has been replaced and secured. The Ladies' Aid Society, of which Mrs. Palmer is president, has taken a strong hand in the work of repairs, costing \$100. Our old schoolmate, R. H. Croxford, M. D., has moved to Brewer, but the new physician, Dr. C. W. Brown, has stepped in, and is heartily co-operating with the pastor in all church work. His family will be a great blessing here. A son and a daughter are attending East Maine Conference Seminary. At our second evening service we received 5 by letter, 4 from probation, and baptized the little girl babe of the parsonage.

Castine.—Rev. A. E. Luce snatched us up from Orland and allowed us to preach five times and administer the sacrament between Saturday and Sunday evenings. One rose for prayers Saturday evening, and two on Sunday. Mr.

Luce had just returned from a trip to Washington, D. C. A good spiritual interest prevails on the charge.

Bucksport Seminary.—We gave four nights to the students, with great pleasure to us, and we trust, some profit to them. All are agreed that we have a strong team at the Seminary. Prof. Cooper and Miss Bright are well known and taking increased interest in the school. Principal Bragdon is deservedly popular with all. The new teachers—Miss Perkins and Mr. Boyden—are working hard and succeeding admirably. Mrs. Lyons is proving a valuable acquisition as matron. They seem to be proving that they can run the school within its income, if it were not for the interest money on loans previously made. Why will not some of our people pay this interest and give the new administration a clear field? Less than forty persons paying \$10 apiece would clear them for a year. Report at once, friends, to F. E. Bragdon, principal of East Maine Conference Seminary.

Winterport.—We had been paid off by this church, for the year, in the early summer (the first to do this this year), but we were unwilling to consider this a discharge, and slipped in upon them Sunday morning, Nov. 10, to be greeted by a square-built congregation filling the church. New Hymnals are provided at both points of the charge. Two adults have been baptized and 8 received on probation.

Bucksport Centre and East.—We placed Rev. Harry Hill, of Winterport, at the Centre and made East Bucksport and Millvale personally. All parts of the charge are in good spirit. Rev. J. W. Tripp, the pastor, is attending Bangor Theological Seminary.

Northport.—We were pleased with the spirit of the people here. The largest number we have ever known to do so on this charge partook of the sacrament of the Lord's Supper. We were privileged to stop with Rev. G. G. Winslow and wife two nights, to our great delight. These two are superannuated, but they are working as though they did not realize it, and their home is a most hospitable one for preachers.

Odds and Ends.—Rev. W. L. Bradeen, of Alexander Circuit, has lately received 8 to probation at Wesley.

Rev. M. S. Preble is very happy in his present charge at Harrington. His son Charles is a freshman at Wesleyan and Sanford is teaching at Harrington.

South West Harbor seems to be in the best condition for several years, in many ways, Rev. J. B. Aldrich, pastor.

South Orrington will reopen in January, after an expenditure of over \$1000.

West Tremont is gaining surely under Rev. D. M. Angell and wife, and is having salvation.

Great congregations are attending the services of our church at Brewer, Rev. G. M. Bailey, pastor.

Rev. W. A. Luce's daughter is said to be the youngest student in Bucksport Seminary, yet she has entered the sophomore class.

Rev. Jos. Jackson is rendering valuable assistance to several of the brethren in addition to his heavy work at Machias.

Rev. C. H. Bryant's son, Cyprian, is in attendance at East Maine Conference Seminary. Mr. and Mrs. Bryant are greatly appreciated at Penobscot.

Exhortation.—BROTHERS: 1906 is upon us. Can we not, with our over forty charges, average at least ten souls truly converted during the

SEABOARD AIR LINE RY.

SHORTEST LINE

THROUGH TRAINS WITHOUT CHANGE

Pullman
Cars

Excellent
Dining Car
Service

Florida and
Southwest

DIRECT ROUTE TO

PINEHURST, CAMDEN,

JACKSONVILLE,

And all Florida Resorts

NASSAU HAVANA

Also BIRMINGHAM, ALA.

Direct connection from New England points at New York and Washington. Tourists' tickets now on sale at reduced rates via all rail or steamer and rail, allowing stop-over privileges. Booklets on winter resorts and schedules of trains, reservations, etc., of

CHAS. L. LONGSDORF
N. E. P. A.

C. B. RYAN
OR G. P. A.

660 Washington St. Portsmouth, Va.
Boston



A. B. & E. L. SHAW CO.

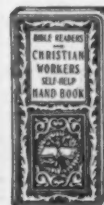
Makers of

PULPIT FURNITURE

81 Causeway St., Boston

Special Designs Executed

SEND FOR CATALOGUE



BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK contains just the Help over hard places you have been looking for. Short and plain articles by nearly 100 experienced writers, edited by REV. J. M. COON. How to lead, teach, testify, pray and grow. Young Christians' helper, experienced workers' guide, aid, etc. Pocket size, 128 pages. Red Cloth, 25c. Morocco, 35c. postpaid. Agts. wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago

new year? Let us pray earnestly for one another, and to this end. The Lord be with thee!
FRANK LESLIE.

Lewiston District

SEMI-CENTENNIAL AT HARPSWELL

Fifty years ago the Methodist Episcopal Church at West Harpswell was erected, and Monday evening, Nov. 27, the semi-centennial of that church was observed with appropriate exercises. A feature of the exercises was the dedication of the four handsome memorial windows which were recently placed in the church in memory of Capt. Jacob B. Pinkham and wife, Capt. Norton Stover and wife, Capt. Nathaniel Pinkham and wife, and Capt. David Stover and wife. The women of the Methodist Circle also made some valuable gifts to the church, which were used for the first time on this occasion—a round oak stove, a large number of new lamps, and a new carpet for the vestibule. At 6 o'clock supper was served to the invited guests at Centennial Hall. There each guest was invited to write his autograph in a guest-book which was in charge of the members of the society. They were also presented with a white silk ribbon badge as a souvenir of the occasion.

A pleasing program included singing by the choir (the congregation was invited to turn around and face the choir, the singers being in the gallery at the rear of the church, as they used to be in the olden time), instrumental music by a strong orchestra, the reading of the 122d Psalm by Rev. Frank W. Smith, and prayer by Rev. A. S. Ladd. Rev. W. B. Eldridge, of Chebeague, made an address on "What the Church Stands for in the Community." Rev. Frank W. Smith spoke upon "Fifty Years Ago." Rev. L. H. Bean, pastor of the church, called for those who were present at the dedication fifty years ago to stand, and 6 arose. An address on "What It is to be a Minister," was made by Rev. C. L. Wheaton, of Bates College, a Free Will Baptist minister. Rev. A. S. Ladd gave an address on "What the Church Does or Should Do." This was followed by remarks by Rev. John Collins, who was pastor of the church about 1860, and he exhibited a patchwork quilt which was made by the women of the parish and presented to him forty-five years ago. In this quilt are the autographs of all the members of the parish at that time. The meeting came to an end with singing of "Coronation" by the chorus. After that there was a social, at which the former pastors of the church received, and renewed acquaintance with their former parishioners.

The introduction of Methodism into Harpswell dates back to 1854, although as early as 1814 Fathers Lombard and Bennett, and perhaps others, had preached in the town. The work that they accomplished had long been forgotten, however, when in May, 1854, Rev. Geo. C. Crawford, of Brunswick, was, at the solicitation of a number of residents of West Harpswell, appointed to preach there. At that time, with the exception of Sidney Bailey and wife, there was not a Methodist on Harpswell Neck. Mr. Crawford commenced his labors about the first of June, holding the meetings in schoolhouse No. 5. On the third Sabbath of his ministry he read in public the "Doctrines, Discipline and General Rules of the Methodist Episcopal Church." A small class was then formed, the members being Capt. Norton Stover, Nathaniel Pinkham and wife, and Sidney Bailey and wife. A few weeks later Mr. and Mrs. Gillam, of Orr's Island, joined the class. After a few meetings had been held it was voted to build a church. A suitable lot was purchased and Capt. Norton Stover was elected agent to purchase lumber and other materials. W. W. Douglass, of Brunswick, was chosen to superintend the erection of the building. The work on the church was rushed, and in less than one year from the time



I CURED MY RUPTURE

I Will Show You How To Cure Yours
FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. You can try it free if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 118 Watertown, N. Y.

of the first meeting in the schoolhouse, the church was finished. On May 17, 1855, the church was dedicated, and the exercises were largely attended, people coming from all directions. The dedicatory address was delivered by Rev. William F. Farrington, of Portland, who spoke from the subject, "Searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." The afternoon of the dedication the sale of pews took place. The society is indebted to Capt. Norton Stover and Nathaniel Pinkham for the church, these gentlemen assuming the entire financial responsibility in the erection of the building.

Oxford and Welchville.—Tent meetings were held this fall for two weeks, the tent being pitched on the church lot at Oxford. A good number expressed their purpose to lead Christian lives. The pastor, Rev. W. T. Chapman, has received 8 on probation, and 2 have been received into full membership. An Epworth League and a Junior League have been organized. Mrs. Chapman is superintendent of the latter.

Mechanic Falls and Minot.—Rev. H. Hewitt has recovered his health and is again at work with his accustomed zeal. The Ladies' Aid Society, under the lead of Mrs. Hewitt, is earnestly laboring for the good of the church. The church has received a gift of 40 new Hymnals from Hollis E. Dannen, of Waltham, Mass., who does not forget his home church. Rev. George F. Durgin, of Cambridge, also formerly a member of this church, presented a fine copy for the pulpit. At Minot the Sunday-school has been reorganized, and is doing encouraging work under the superintendency of Miss Lowe, a young lady of seventeen.

Berlin.—Rev. J. A. Weed, while visiting at his father's in Houlton, suffered several weeks' sickness in August. He is now in his usual health. Special meetings were held during October in which the pastor had the assistance of Miss Hayward, the deaconess. Miss Ethel Doxsee, an undergraduate deaconess from the Chicago Training School, on account of health, is now with her sister in Berlin, and she has taken the superintendency of the Junior League, in which position she is doing efficient service. The Sunday-school is in good condition, the Ladies' Aid is doing nobly, and the Nehemiah Guild has recently paid \$100 on the church debt. During the last quarter 18 have been received into full connection. Sixty new singing books have been bought for use in the evening services. Two adults and several children have been baptized.

Gorham.—The people here are enjoying very much their new audience-room—and well they may. The money to pay subscriptions for the improvements is being paid in promptly and cheerfully. Mrs. Kennison, the pastor's wife, who has been seriously ill with bilious fever, is gaining strength and is now about the house. The Sunday-school and Junior League both show increased numbers and interest. The pastor, Rev. E. W. Kennison, is spoken of with high praise on every side.

Brunswick.—Rev. W. P. Merrill, the pastor, in the midst of his great sorrow, realizes as never before the value of God's sustaining grace, and is deeply grateful for the many expressions of sympathy received. The work of the church prospers. This is one of the places where the Sunday evening prayer-meeting is retained and is a power for good. Eight have been converted during the last few weeks; 7 have been received on probation, and 8 baptized. It is encouraging to report that all who attend the meeting of the Epworth League remain to the following service. C. F. P.

VERMONT CONFERENCE

Montpelier District

Bradford.—Rev. J. O. Sherburn continues to improve slowly. Nov. 26 he was carried to the church and preached after the fashion of the Master who "sat down and taught them." The people of the parish gathered recently for a donation at the parsonage, and left reminders of their good-will to the amount of about \$50.

White River Junction.—Dec. 3, the first service was held in the newly-renovated church. The day was stormy, but a fair-sized audience assembled to listen to the pastor. The total cost of repairs has been about \$700, which is provided for with the exception of about \$75. One friend of the church has recently placed a fine communion table in the church, and another has given a set of individual communion cups.

Randolph and Bethel Gilead.—The following is from the *Herald and News*: "The Methodist society tendered an informal reception to the pastor and his wife, Rev. and Mrs. X. M. Fowler, in the parlor of the church, in honor of Mrs. Fowler's birthday anniversary. The affair having been quickly arranged, was successfully kept a profound secret from the ones whom it was designed to surprise, so that when Mrs. Fowler was summoned from the parsonage and Mr. Fowler from the University club, they found themselves taken completely unaware by about fifty of their parishioners, whom they guilelessly thought to be gathering for an impromptu social. Rev. Dr. A. L. Cooper voiced the felicitations of the company in a happy speech, and presented a generous sum of money, which he gave in charge to Mrs. Fowler to symbolize a birthday gift. Both the pastor and his wife returned thanks, and after prayer had been offered by Dr. Cooper, all joined in singing 'Blest be the Tie that Binds.' The rest of the evening was devoted to social enjoyments, with refreshments of fruit punch and fancy wafers." The gift was accompanied by a very appreciative letter signed by the many donors. Such an expression of goodwill has naturally cheered Mr. and Mrs. Fowler. The first week of December, the W. H. M. S. of Bethel Gilead was entertained by Mrs. Fowler. This is a flourishing society of seventeen members organized by Mrs. Fowler during the summer.

Windsor.—Latest news reports Rev. F. T. Clark back at his post much improved in health. During his absence a former pastor, Rev. O. D. Clapp, supplied the pulpit.

W. M. N.

St. Johnsbury District

Glover.—The result of the special meetings proved to be much beyond what was first reported. The number received on probation, Oct. 29, was 10, while 3 were admitted to full membership. The following Sunday 11 more were admitted as probationers making 21 in all. During the revival 18 adults and 3 children were baptized, and there was a general quickening and encouragement of the whole church. The presiding elder preached to a numerous and attentive audience, Sunday afternoon, Nov. 12, and again the following Tuesday evening. One of our members here, long prominently identified with the church, has fallen heir to the snug sum of \$50,000 through the death of a wealthy relative in Chicago.

Irassburgh.—As a result of the meetings held with the assistance of Mr. A. M. Walker, Rev. G. H. Wright baptized 7 children and 8 adults, received 7 on probation and 6 to full membership, besides 3 admitted by letter. Further results are expected, and the Congregational Church also derived benefit from the meetings. The presiding elder preached his third sermon



LE PAGE'S GLUE

Does not set quickly like the old style glue, and has four times the strength (Official test, 1 in. sq. hard pine butt, registered 1620 lbs. before parting). Used by the best mechanics and mfrs. the world over. Invaluable in household use, for Furniture, China, Ivory, Books, Leather, and wherever a strong adhesive is desired. 1 oz. bottle or collapsible self-sealing tube (retails 10c.) mailed for 12c. if your dealer hasn't our line.

LE PAGE'S PHOTO PASTE,

2 oz. size retails 5c.; by mail, 10c.

LE PAGE'S MUCILAGE,

2 oz. size retails 5c.; by mail, 10c.

None genuine without This Label.
LE PAGE & CO., 151 Essex Ave., Gloucester, Mass.

for the day at this point, Nov. 12, and found the pastor's health much improved, so that he had been conducting services again after an enforced lay-off. The following evening the writer had the privilege of supping with the family of Rev. J. E. Knapp, and with this genial family and in so pleasant a home, it could not be other than delightful. Later in the evening came the quarterly conference—the third for that day—after some twenty miles' drive through mud and storm, the last part of it over rapidly freezing ground.

St. Johnsbury Centre.—Another parsonage family has been gladdened by the coming of a fine baby girl. The little daughter of Rev. and Mrs. O. J. Anderson arrived on their wedding anniversary, Nov. 24, and all concerned are well and thriving. The pastor received 2 on probation and 6 to full membership at East Lyndon, baptizing 3.

West Burke.—A meeting of the official board decided, some time since, that it was highly necessary that some repairs and improvements be made on the church edifice. A committee was appointed to investigate, and reported the character and extent of improvements needed. The report was accepted, and it was voted to proceed with the work as soon as \$500 could be secured in pledges. Rev. C. C. Whidden, the pastor, was appointed to secure the money, and prosecuted his task so vigorously that within three weeks he had it practically all pledged, and so well distributed that no one need be burdened, the heaviest pledge from any family amounting only to \$25. F. W. L.

N. E. SOUTHERN CONFERENCE

New Bedford District

Missionary.—This district stands well in its contributions to the Missionary Society. Of the 23 New England districts, the Boston and Worcester Districts of the Eastern Swedish Conference were in the lead last year, this district coming next. Of the 21 English-speaking districts in New England this district has first place. Among the 523 districts in the whole church our number is 191. In 1904, 32 of our charges gave more to the Missionary Society than in 1903; 10 gave the same; the others fell behind. The total increase was \$2,075, much of which came from enlarged special gifts.

Fall River, St. Paul's.—The first Sunday evening in this month was the time of a mem-

orable service. After a sermon by Presiding Elder Ward, 19 Italians were received into full membership in the Methodist Episcopal Church. About 30 more remain on probation—an indication of the prosperity of the mission. Rev. Frederick Coleman, pastor of St. Paul's Church, preached the Thanksgiving sermon, at the Christian Church. The thought was that of Divine Providence in national and individual life. It was original, optimistic, eloquent and impressive, holding the closest attention and interest of the congregation, and making a deep impression. The ministers of other denominations, as well as of our own, expressed their high appreciation of the service.

Fall River, First.—On the evening of the 5th inst. a meeting was held in First Church to ratify the organization of the City Evangelization reunion, recently undertaken. More than 200, representatives of the different Methodist churches in the city, partook of an excellent supper provided by the Ladies' Aid Societies of the several churches. A number of Italian Methodists were present. Their pastor, Rev. N. A. Sabarese, spoke briefly of their work, and an Italian choir sang two selections. More than 50 new members were received into the Union. The principal address was given by Dr. Frank Mason North, of New York City, corresponding secretary of the National City Evangelization Union.

Westport Point.—Presiding Elder Ward and Rev. J. E. Blake, of Fall River, have been assisting in evangelistic services at this place.

Acushnet.—The joyful dedication of the new church was fully reported last week.

West Dennis.—This church, so long without an ingathering, is in the midst of a blessed revival campaign. Pastor Le Baron reports that six young people have expressed their purpose to follow Christ. The meetings continue, with excellent interest.

Taunton, Grace.—Recently 6 have united with the church, four of them men. Prayer-meetings are very gracious seasons.

Taunton, Central.—The church is divided for working purposes into the "Reds" and the "Blues." The "Reds" had a concert the other evening, which was of a very high order and greatly enjoyed.

Taunton, First.—The annual entertainment and mite box opening of the Junior League—a very successful department of the church—was unusually good. The mite-boxes contained sufficient coin to support for another year the Bible reader whom the Juniors have cared for for some time. The Men's Club has organized a Congress. C. H. S.

Providence District

Providence Ministers' Meeting.—On Monday, Nov. 27, the paper was presented by Rev. E. W. Burch, pastor of Thames St., Newport. The subject was, "An Exposition of the Doctrine of Biblical Inspiration." A number of ministers participated in the discussion which followed.

Providence, Mathewson St.—The members of the Men's Club listened to an interesting address on a recent evening by Prof. John Marshall Barker, Ph. D., of Boston University. His subject was, "The Social Mission of the Church." The trend of the times sociologically was pointed out in a very illuminating manner. President J. E. C. Farnham introduced the speaker.

Pawtucket, First.—Rev. S. A. Ross, pastor, recently addressed the local W. C. T. U. on his experience in Kansas in temperance agitation and prosecution. He expressed the belief that the amount of money spent for liquor has fallen off, both in the United States and in England.

Personal.—Rev. James H. Nutting, chaplain of the Rhode Island State Institutions, has been pronounced out of danger by the attending physicians. The State Board has granted him a three months' leave of absence, with full salary.

Newport, Thames St.—Revival services were held for two weeks during October, and another series is planned for in January, beginning with the Week of Prayer. The services held thus far have produced gratifying results, especially in stimulating the work of the church. Dec. 3 was the fifth consecutive communion Sunday marked by the reception of

MACULLAR PARKER COMPANY

Useful Christmas gifts for men are shown in our Furnishing Department. We mention:

Neckwear of latest shapes and materials . . . 50c to \$4.50
Gloves of various makes, recommending our own special at only \$1.50
Lined Gloves, \$2.25 to 10.00
House Coats, \$10.00 to 18.00
Bath Wraps and Lounging Robes . . . \$6.00 to 50.00
Umbrellas . . . \$1.00 to 10.00
American Hosiery Co.'s and Linen Mesh Underwear
Fancy Articles in English Pigskin
Cuff Buttons, Scarf Pins etc., etc.

N. B.—As an aid to Christmas shopping in our store, we offer our "Merchandise Certificates," good to the bearer for articles from our stock to its value as stated.

400 WASHINGTON STREET

members, either by letter, from probation, or on probation. Many soldiers and sailors attend this church, and several of these have been definitely helped in their Christian experiences. The Sunday evening service is especially encouraging in its attendance and interest. An after meeting is held for inquiry and conference. At the beginning of the year a new financial plan was adopted, which has been working remarkably well. All benevolences are already provided for, and a good proportion of the same paid. A monthly official board meeting is held, with an attendance of from twelve to sixteen, and this assists greatly in the smooth running of finances and other matters. Early in the year the Onward Society placed a telephone in the parsonage for the use of the pastor, which greatly facilitates his work. A mission study class of 23 members, organized during the pastorate of Rev. F. L. Streeter, is this year studying Africa. After finishing their study of Japan last spring, this class held two entertainments, the proceeds of which they used to install a new Glenwood furnace in the church. The trustees at once installed a second furnace, so that the auditorium will be well heated this winter. The Sunday-school has added 50 books to its library this year, the superintendent, Mr. H. A. Titus, bearing one-half the expense. Rally Day was observed, Sept. 24, with an attendance of 187. The primary department of the school is a strong feature in its organization. A committee is arranging for a Christmas concert and tree. The trustees are definitely planning to build a parsonage, and plans will be matured as soon as a site has been purchased. This has been a great need of this church, and all are gratified at such tangible evidences of rapid progress toward the erection of a residence for the pastor, Rev. E. W. Burch.

KARL

Norwich District

Warehouse Point.—A Thanksgiving sermon was given on Sunday morning, Nov. 26, by the pastor, Rev. W. H. Dunnaek. It was eminently appropriate, since this was the twentieth anniversary of the pastor's marriage. In a quiet way it was celebrated in the parsonage with

**THE
GIFT
OF THE SEASON**

A Joy to All Men
Full Description in
All Magazines.
Sold by all leading Cutlery and Hardware dealers and dealers in gents' fine toilet articles.

Ask to see them,
and for booklet, or
write us.
Gillette Sales Company,
Times Building,
New York City.



Gillette
Safety Razor

NO
HONING
NO
STROPPING

real thanksgiving for twenty happy years. The following evening Mr. and Mrs. Dunnack were invited to come to the church and make suggestions concerning the needed changes in the Sunday school library. On their arrival they found the church parlors well filled with the people of the church who had just heard of this anniversary. Miss G. D. Parker, one of the official members, in a very neat speech presented to Mrs. Dunnack a beautiful china tea-set, to which she gave an appropriate response. Light refreshments were served. It was a delightful occasion. Mr. and Mrs. Dunnack are deservedly popular and decidedly useful.

Danielson. — Early in October last, Presiding Elder Bartholomew assisted the pastor in special evangelistic services, which resulted in great good to the church, and several young people expressed a desire and purpose to lead a Christian life. The presiding elder's sermons were strong and especially helpful. The church is in good spiritual condition. A new coat of paint adds very much to the attractiveness and preservation of the parsonage. A new \$50,000 high school building is being erected just across the street from the parsonage, which will probably enhance the value of the parsonage property. The Epworth League annually pledges \$150 for the current expenses, and recently held an "advertising sale," netting some \$70. The Ladies' Aid Society of this church is also abundant in labors, and this society, with others, not long since put in some new furniture for the comfort of the pastor's family. There is in this church a Woman's Foreign Missionary Society, a Woman's Home Missionary Society, a Boys' Club, and a Junior Epworth League. These, together with the other organizations of the church, combine to make a busy company of workers, whose pastor, Rev. W. E. Kugler, now on the third year of a useful and successful pastorate, is toiling to win men to God and build up the church in faith and holiness.

Oneco. — The Ladies' Aid Society held a most successful fair and chicken supper, Nov. 16 and 17. The hall in which it was held was beautifully decorated with bunting and Chinese lanterns and presented a very charming appearance. The attendance was much greater than was expected. The net profits were considerably over \$200. Rev. O. E. Tourtellotte is pastor.

Personal. — Rev. J. H. Allen preached an excellent Thanksgiving sermon at the union services held in Tolland. — At the union services of the Congregational and Methodist churches in East Hartford, Rev. J. B. Ackley preached. His subject, "The Making of a Nation," was ably discussed and well received by the audience. — An interesting union Thanksgiving prayer meeting was held in the Manchester Methodist Episcopal Church, of which Rev. W. T. Taylor is pastor. — Rev. W. F. Davis, of South Manchester, held a Thanksgiving service of praise and prayer which was especially appropriate in view of the recent glorious revival which this church has enjoyed.

Wapping. — After the removal of the pastor, Rev. J. A. Geisler, to Uncasville, to fill the place made vacant by the death of Rev. Richard Povey, Rev. E. A. Brownell, a local preacher residing in Manchester, supplied the pulpit very acceptably till the last week in September, when he was relieved by Rev. J. F. Robertson, of the New York East Conference. The new pastor entered into his work very heartily and earnestly, and as a result several persons have been converted. Union meetings have been held for some time with the Congregational Church, and a delightful spirit of union and fraternity is apparent, and both churches are blessed. Mrs. Robertson is a vigorous worker in the society, especially in the Sunday-school

Home Treatment for Cancer

Dr. Bye's balmy Oils for cancer is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret, gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles, and malignant diseases cured in the last six years. If not afflicted, cut this out and send it to some suffering one. Address DR. BYE, Drawer 1111, Kansas City, Mo.

ONE GOOD NEWSPAPER

IS WORTH A DOZEN POOR ONES.

IF YOU WANT A GOOD NEWSPAPER TRY THE

Springfield Republican

(MASSACHUSETTS)

A Thoroughly Independent and Courageous Journal, Devoted to the Protection and Advancement of the Broad Public Interests

Established in 1824 by Samuel Bowles

DAILY (Morning); SUNDAY; WEEKLY.

For New England readers The Daily and Sunday Republican offer unsurpassed facilities for prompt, reliable and comprehensive information of the world's affairs. New England news is presented with special thoroughness, and all of the news is carefully sifted and arranged for the convenience and enlightenment of the reader.

The Republican is famous for the strength and ability and democratic spirit of its Editorials, and for the excellence and wealth of its Literary Features. It gives special attention also to Business and Agricultural Interests, to Outdoor Sports and Pastimes, to Theatrical and Musical Matters, to the Distinctive Concerns of Women.

Improved railroad service enables THE DAILY REPUBLICAN to reach subscribers in most of the New England towns early in the day, and the rural mail delivery carries it to the doors of dwellers in the country throughout a wide section, within a few hours after publication.

THE SUNDAY REPUBLICAN is an Illustrated Weekly Magazine of great excellence, as well as a first-class newspaper.

THE WEEKLY REPUBLICAN, now a 16-page sheet regularly, presents a careful Review of the News, with an abundant selection of the best Editorials, Literary and other Features of the Daily and Sunday editions.

DAILY, \$8 a year, \$2 a quarter, 70 cents a month, 3 cents a copy.

WEEKLY, \$1 a year, 25 cents a quarter, 10 cents a month, 3 cents a copy.

Specimen Copies of either Edition sent free on application. The Weekly Republican will be sent free for one month to any one who wishes to try it.

All subscriptions are payable in advance. Address

THE REPUBLICAN, SPRINGFIELD, MASS.

and in the Junior Epworth League. The weekly meetings of the latter, under her superintendency, are well attended and very profitable.

South Manchester. — Oct. 8, Miss May B. Lord, an evangelist under the auspices of the Connecticut Bible Society, came to this place and began a series of union evangelistic services with the Methodist Episcopal and Centre Congregational Churches. The meetings were held in the Congregational Church the first week, and in the Methodist Church the next week, thus alternating between the two churches for five weeks every evening except Saturday and Monday. Miss Lord's appeals were very forcible, and from the first attracted the attention of the masses. A very singular fact was that very few children or youths attended the services. The congregations were made up very largely of those who were twenty years of age and upward. She was not only a very strong speaker, but an indefatigable worker in calling from house to house and in general personal effort. The result of her effort, supported by the hearty co-operation of the earnest Christian people of the churches, was seen in some sixty or seventy persons beginning the new life. Many of these were already members of the churches, but for years had been religiously indifferent, and to reclaim such and bring them into harmony with God was quite as much of a

miracle as the conversion of those who had never made a profession of religion. A large number have been converted and for the first time confessed Christ, and are uniting with the Christian churches, mostly with the Methodist and Congregational. The pastor, Rev. W. F. Davis, reports that already 25 have joined the Methodist Church on probation and 8 who were members of other churches in former years have joined by certificate. The good work is still going on in the Methodist church, and at almost every service persons are coming to God. Rev. I. T. Johnson recently visited the pastor, remaining over Sunday, and preached at an afternoon service at which two presented themselves as seekers of Christ. A men's meeting has been organized for a service each Sunday afternoon at 8.30 o'clock, at which from twenty-five to fifty come together for prayer and testimony. Many of the converts are heads of families. Two mothers, one with two daughters and one son, the other with two daughters, are among those who have joined on probation. Those who have professed conversion are from sixteen to sixty years of age. A glorious work has been accomplished, and the pastor is full of joy in view of the magnificent results of these evangelistic services to accomplish which he was a prominent factor. Nearly 200 new Hymnals have been introduced for gratuitous use in the public services, and

quite a large number have been sold to private individuals. X. Y. Z.

Brockton and Vicinity

Central Church.—At a recent meeting of the Parish Chapter of the Epworth League the following appropriations were made for the ensuing year: \$200 for Mercy and Help; \$125 for Literary and Social; \$28 for Junior work; \$17 for Spiritual work; \$10 for Missionary work; and \$5 for the Finance department. They also gave \$450 to the trustees for the new church debt. There is still \$100 left in the treasury for current expenses. During the year this League has paid the expenses of a delegate to Denver. Much good is being done in cottage prayer-meetings held under the first vice-president. The membership of Parkin chapter is now the largest in its history.

Nov. 26, this church took its annual missionary offering—one of the largest ever received. During the month of November there were seekers nearly every Sunday evening. Dec. 3 was no-license Sunday in Brockton. Mr. George H. Carter, ex-mayor of Chelsea, was the principal speaker at the Central Church in the evening. In the morning 6 were received into the church from probation and 1 by certificate. Rev. J. S. Wadsworth is pastor.

South St.—Dec. 3, Rev. S. E. Ellis, the pastor, received 2 into full membership and 6 on probation. Most of the recent converts here are heads of families. During the month of November the attendance upon class meeting was as high as 50. A new piano has just been put into the vestry. The Sunday evening evangelistic service usually necessitates the bringing in of extra chairs. There have been conversions every week in November. A handsome Morris chair was presented to the pastor upon the thirteenth anniversary of his marriage. His wife received a gift of flowers. Unless Mr. Ellis moderates his activity, we fear somebody else will have to wear out that chair.

Pearl St.—A Men's Civic Club has been organized. It meets once a month and discusses the live themes of the day. The pastor, Rev. G. E. Moosman, is well cared for by an appreciative people. Nov. 26, Rev. F. H. Morgan represented the HERALD on this charge, greatly interesting the people and securing 11 new subscribers.

Holbrook.—Rev. O. J. Aldrich is reaping the results of the group meetings in a class of young people who meet him weekly for religious instruction. New song-books have recently been purchased—Pentecostal Hymns, No. 3.

Preachers' Meeting.—Dec. 3, Rev. J. S. Wadsworth read an inspiring paper upon "Some True and Some False Standards of Ministerial Success." At the next meeting, Jan. 8, Rev. A. E. Kirk is expected to give his address upon "Evangelistic Work in Texas." At the December meeting Rev. A. J. Coultas and Hon. R. F. Raymond were present and spoke.

North Easton.—Rev. P. M. Vinton reports that his church received much good from the group meetings. A fine class of boys is organized for religious training in this church.

Whitman.—Dec. 3, Rev. H. W. Brown received 2 by certificate and 1 upon probation. The Campello Praying Band did good work in this church in November. Rev. James Tregaskis assisted the pastor, Dec. 3.

Bridgewater.—Presiding Elder Ward held a five days' evangelistic service in this church, Dec. 13-18. Dec. 8, the Ladies' Aid Society held their annual Christmas sale in Masonic Hall, and cleared \$500. Rev. H. W. Brown preached a stirring gospel sermon, Tuesday evening, Nov. 21.

South Middleboro.—The Methodist Episcopal Church was reopened, Sunday, Nov. 12, after a

few weeks during which it was refitted, new seats being installed, as well as a carpet, and the walls frescoed in attractive tints. The service opened in the morning with a historical address by Hon. Matthew H. Cushing, of Middleboro. At 4.30 a vesper service was held, at which Fred F. Chubbuck, Louis Carroll, and Miss Ruth Martin, of Middleboro, assisted. Rev. S. M. Cathcart, of the Central Congregational Church, spoke at this service. Rev. C. E. Jenney is pastor.

East Bridgewater.—Rev. E. J. Ayres, the pastor, began special services, Dec. 5. He was assisted during the week by the neighboring pastors, Rev. Messrs. Jenney, Coddington and Johnson. A farewell reception was given, Dec. 4, to Mrs. Carrie Allen Free. There were about 150 present. Mrs. Free has been a Sunday-school teacher for several years and a most acceptable organist and chorister. A purse of \$100 was presented to her, and one dozen each of silver spoons, knives and forks. She will make her home in California.

Middleboro.—Rev. O. E. Johnson preached the union Thanksgiving sermon, Sunday evening, Dec. 10. There was one conversion in the evening. L. B. C.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Dr. L. T. Townsend read to a large audience a carefully prepared, comprehensive and earnest paper, from the conservative standpoint, on "The New Theology: Is It Only a Bubble?" He took the ground that from the earliest Christian age to the present all efforts to substitute the "new theology" in distinction from the traditional views, had failed. He severely criticized higher criticism, its aims and pretensions, treating it as wholly rationalistic and destructive. He contended strenuously that a decided and general reaction against higher criticism had taken place among leading Biblical scholars in Germany, Holland and England. A vote of thanks to the speaker, opposed by some because it was claimed he had reflected unjustly upon the School of Theology of Boston University, was finally passed.

Boston District

Uxbridge.—A series of evangelistic service has just been held in which the pastor, Rev. B. L. Jennings, was assisted by Evangelist W. J. Cozens. Much good was done. About fifty conversions were recorded. Dec. 3 was missionary Sunday; the offering pledged was \$100.

Whittinsville.—The third quarterly conference gave the work of Rev. Wesley Wiggin a most enthusiastic commendation, and, with many speeches, demanded his return for the fourth year.

Cambridge District

Leominster.—The parsonage has been repainted and otherwise improved. A new curb has been put about the front of the church, and various other improvements on the outside of the property are being made. All the funds for this work were raised in advance. Dec. 10, 9 persons were received from probation into full membership, by the pastor, Rev. Oliver W. Hutchinson. The new Hymnal has been adopted.

Lowell, Highlands.—Nearly every member of the third quarterly made a speech, commending the pastorate of Rev. B. F. Kingsley, and asking the presiding elder to arrange for his return.

Hudson.—During three weeks in November special services were held. The pastor, Rev. J. W. Stephan, was assisted the first week by Miss Edith Waterman, and the other two weeks by Evangelist Ralph Gillam and the singer, Miss Alice Leith. The work was excellent. The congregations were especially large during Mr. Gillam's work, and his preaching was enjoyed. Dec. 3, 8 persons were taken on probation. Prof. S. L. Beller, of Boston University, preached on this date—"a truly great sermon, forceful and helpful."

Waltham, Asbury Temple.—The third quarterly conference was held, Dec. 7. The *Evening News* says: "The meeting was fully attended, and the reports showed all departments of work to be in a flourishing condition. The pastor, Rev. L. W. Staples, Ph. D., in concluding his report, urged that in his judgment the close of his five years' pastorate, next April,

would be a psychological time for a change. The conference strongly argued its objection to Dr. Staples' removal. The vote was unanimous." We hear from another source that every member of the conference made a speech, and that the enthusiasm ran high—all of which is a deserved compliment to this faithful pastor.

Lynn District

Gloucester, Prospect St.—During the fall the church activities have been fully sustained, and a vigorous temperance campaign led by our energetic pastor, Rev. A. M. Osgood, who has acted as secretary of the committee organized by the churches for this campaign. In August, Supt. Davis of the Anti-Saloon League, Dr. Alfred Noon, secretary of the Massachusetts Total Abstinence Society, and Dr. L. B. Bates occupied the pulpit. E. Tennyson Smith, the English reformer, held helpful meetings during the second week in September. Rev. C. A. Littlefield and J. B. Lewis, president of the twentieth century pledge-signing crusade, did effective service. Literature of every kind was used. While the victory was not complete, the license majority was cut down from 862 to 211. It is proposed to keep up the fight until the city swings into the no-license column. The Friday evening prayer-meeting of this church has been greatly helped on three occasions by the local Salvation Army, under the lead of Capt. M. and M. J. Bouterse and their wives, whose enthusiastic singing and definite presentation of the Gospel were highly appreciated. Presiding Elder Leonard preached here, Dec. 3, to the great delight of the people. The oldest member of this church, known as "Mother Burgess," after celebrating her 92d anniversary with a prayer meeting at her home, passed to her reward early in November. She has the honor to leave children to the fifth generation and about 75 in number. Another loss is in the death of Sam P. N. Hardy, for many years an efficient trustee, who, after attending church service on Nov. 26, fell asleep that same evening. The varied interests of the church are being looked after by a strong force of young people, who are assuming responsibilities. There is special encouragement in the Sunday-school, of which John H. Beckman is the efficient superintendent. G. F. D.

Springfield District

Feeding Hills.—Not only is this charge greatly helped by the promise of a fine new edifice next year, but every department of the church is advancing in strict accord with the church motto: "Move on." Five new families have become connected with the church during the present year. People are driving in from other communities to attend this enterprising church. The congregations and Sunday school are the largest in the history of the church. Special services have resulted in the conversion of sinners and the quickening of the membership. The pastor has been assisted by Rev. F. M. Estes, of Holyoke, Rev. Walter Upham, of Wales, Rev. W. G. Richardson, the presiding elder, Rev. E. M. Antrim, of Springfield, and Rev. W. I. Shattuck, of Easthampton.

Shelburne Falls.—The pastor, Rev. T. C. Martin, and family have moved into the new parsonage, the parish house is opened, and plans are being perfected for the building of the new church. On Wednesday, Dec. 6, a housewarming enlivened the community and environs. The occasion was successfully planned by the pastor, who was assisted by Revs. W. I. Shattuck, C. E. Davis, C. B. Sherman, and E. E. Abercrombie, all of whom made appropriate addresses for the occasion. A banquet was served by the ladies at 5 o'clock, and following this was an evening of entertainment and great enjoyment. Shelburne Falls has one of the most perfect building lots to be found in the Conference. When the new church graces it.

Church Organs

LATEST IMPROVEMENTS

BOSTON NEW YORK PHILADELPHIA
CHICAGO LOUISVILLE ST. LOUIS

Main Office and Works HASTINGS, MASS.
P. O. Kendal Green, Mass.

HOCK-
HASTINGS Co.

FAIR PRICES ESTABLISHED 1827 ALL SIZES

FAVORABLY KNOWN SINCE 1826
HAVE FURNISHED 25,000 BELLS
FOR CHURCH, SCHOOL & OTHER
MENEELY & CO. PUREST BELL
WEST-TROY, N.Y. GENUINE
CHIMES, ETC. CATALOGUE & PRICES FREE

BLMYER
CHURCH
BELLS
ONLINE OTHER BELLS
SWARTZ, MORE DUR-
ABLE, LOWER PRICE.
OUR FREE CATALOGUE
TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

we shall have one of the handsomest and best equipped properties in New England.

Springfield, Trinity.—On Sunday, Dec. 3, Rev. E. M. Antrim began to gather the fruits of the special October meetings, 50 uniting with the church, four-fifths of whom were brought in by the revival meetings. This is a significant occurrence. It opens up the question as to the advisability of the pastor being his own evangelist. Surely we must grant that Mr. Antrim and his officiating have demonstrated the possibility of the church doing her own work. Trinity's fall work is a pronounced success. On the other hand, Asbury Church for the past two years has proved the possibility of successful work being conducted by outside helpers. Mr. Wriston has been aided by Rev. Messrs. Mills and Stratton, and two successful series of revival meetings have been held, large numbers being added to the church. Still a third method is being successfully tried at Westfield (see below). Moral—Adapt yourself to circumstances, and go in for victory.

Bondsville.—At the last communion 7 children were baptized and 2 were added to the church from probation. The vestry of the church has been thoroughly renovated at quite an expense, but the entire cost has been paid. A very interesting temperance meeting was held the last Sunday evening in November. Short addresses were made on different phases of the work by Mr. E. E. Ryther, Mr. Emerson Loy, Mrs. O. A. Parent, Mrs. L. L. Beeman, and the pastor. The work moves steadily forward.

North Dana and North Prescott.—Rev. Alfred Wright has surprised his North Dana church by raising more than \$140 among the people for a new furnace in the church. Springfield District is getting into the habit of paying for her church improvements at the time when they are made. At both charges a "Red" and "Blue" attendance and membership contest in the Sunday-schools is being carried on. At North Dana a Cradle Roll and Home Department have been formed. We hope to hear the same good news from North Prescott soon.

Ware.—Rev. John Wriston, the pastor, with the help of an interested layman, has prepared an extensive question syllabus on the history of the Old Testament. This is based on the International Sunday-school lessons for the past five years. The questions are simple, great pains having been taken to make them all embracing and yet easy to be understood. The questions are to be placed before the children and young people of the Ware Sunday-school, the papers graded, and on the last day of this year the scholars will be promoted in accord with their knowledge of the Old Testament. This is a unique method, the question paper remarkable in several ways, and much good will come to the young life of the Ware church. A suggestion: Do not limit the examination to the children. Let the older people try their hand at writing an examination paper; and even if the officials of the church present themselves for the test, do not turn them away.

Russell.—An increase of spiritual life here is promising. The people on their own initiative

have asked for the restoration of the old-time class-meeting. At present it is being held on Sunday afternoon at the close of the preaching service. The pastor, Rev. William Berkeley, is pretty hard worked on Sunday, with his two charges—morning preaching at Blandford, afternoon and evening preaching and class-meeting at Russell, and the long hard ride from Blandford to Russell and return. We have heroism and sacrifice here on the Springfield District today that compare favorably with the early days of Methodism.

Westfield.—The pastor planned an October campaign like that reported for Trinity. For certain reasons this was abandoned at the last moment. He then turned his attention to developing an increased interest in the regular meetings of the church. The success attending the Sunday night services has been reported heretofore. The young people's class meeting, over which the pastor presides, has been a great success all through the fall. The smallest attendance since the summer vacation has been 30; the highest attendance was the Tuesday previous to Thanksgiving, when 78 filled the east parlor to overflowing. This is a great record for class-meeting in New England. But the numerical success is not the best part of the work. The steady growth, the fervent consecration of these young lives, is an inspiration. The numerical additions to the church are encouraging, but the substantial addition of Christian character is prophetic for Westfield Methodism. C. E. DAVIS

W. F. M. S.—The annual meeting of Cambridge District W. F. M. S. was held at Woburn, Nov. 16. In spite of threatening sky quite a large number of delegates were present. The auxiliaries gave cheering reports, one of them having doubled its membership during the past year, and raised \$9 more than the allotted 20 per cent. increase. "The Mite box," a paper written by Miss A. W. McDowell, was read by Miss Grace Smith. Miss Ada L. Cushman brought a message in behalf of special work, while Miss Clara Cushman presented her plan for raising \$10,000 among the young people of the country for the Pekin School. In the afternoon Rev. W. A. Moore, of Bassim, India, conducted devotions, followed by a short address concerning his work there. The chief address was given by Dr. Martha A. Seldon, of Bhot, India, who spoke especially of the four trips made by her and Miss Sudden into Tibet, and the five Christian converts which are the first fruits of their labors. Vocal selections were rendered by the Misses Jessie Rollins and Eva Langill, of the Woburn church; and Miss Juliette Smith, in her characteristic manner, thrilled her hearers with "Inspiration from the General Executive." The officers chosen were: Mrs. Jesse Wagner, president; Mrs. C. H. Corlies, recording secretary; Miss Ella Pray, treasurer.

HELENA L. COLLYER, Sec. pro tem.

In cases of catarrh Hood's Sarsaparilla heals the tissues, builds up the system, expels impurities from the blood, and cures.

CAMBRIDGE DISTRICT.—A Preachers' Meeting for Conference and Prayer will be held at the Newton Centre Methodist Episcopal Church, Friday, Dec. 29, at 9:30 a. m. At the morning session practical themes relating to personal life and parish work will be opened by Rev. Messrs. Holden, Butters, and Skene. Lunch will be served at noon by the ladies of the church. Bishop Daniel A. Goodsell will conduct a conference on evangelistic work in the afternoon, and will also preach in the evening. The preachers who expect to be present are requested to notify Rev. R. T. Flewelling, Newton Centre.

CHARLES F. RICE, Presiding Elder.

Personally Conducted Tour to California

Exclusively first-class tour under the auspices of the Tourist Department, Chicago, Union Pacific & North-Western Line, leaves Chicago, Wednesday, February 7, spending the disagreeable portions of February and March in the land of sunshine and flowers. \$350 includes all expenses, railway fare, sleeping cars, meals in dining cars and hotel expense. Service first-class in every respect. Itineraries and full particulars on application. N. A. Hutchison, Manager, 212 Clark St., and 120 Jackson Blvd., Chicago.

CHURCH REGISTER

HERALD CALENDAR

Augusta Dist. Conference at Wilton,

Feb. 27-28

POST OFFICE ADDRESS

Rev. F. T. George, 27 B St., South Framingham, Mass.

Marriages

COBURN - ANDREWS—In Saco, Me., Nov. 30, by Rev. D. F. Faulkner. Freeman H. Coburn and Minnie S. Andrews, both of Saco.

HOLBROOK - BREWER—In West Southport, Me., Dec. 7, by Rev. A. P. Thompson. Elias T. Holbrook and Minnie Florence Brewer, both of Southport.

BURNETT - BROOKS—In Norway, Me., Nov. 1, by Rev. C. A. Brooks. Amos Burnett, of South Paris, Me., and Myrtle Brooks, of Greenwood, Me.

SPEARRIN - SPEARRIN—In Norway, Me., Nov. 11, by Rev. C. A. Brooks. James B. Spearrin and Mrs. Eva B. Spearrin, both of Norway.

HERRICK - HERRICK—In Norway, Me., Nov. 30, by Rev. C. A. Brooks. Guy B. Herrick and Mrs. Isabelle H. Herrick, both of Norway.

WATSON - MCKAY—In Norway, Me., Dec. 2, by Rev. C. A. Brooks. Kenneth Edgar Watson and Agnes Annie McKay, both of Norway.

RUST - LORD—In Mansfield, Oct. 31, by Rev. W. T. Johnson. Edmond P. Rust and Mrs. Izetta E. Lord, both of Mansfield.

BRIGGS - FLETCHER—In Mansfield, Nov. 15, by Rev. W. T. Johnson. Francis Briggs and Mrs. C. M. Fletcher, both of Mansfield.

GRANT - TIBBETTS—In Mansfield, Nov. 29, by Rev. W. T. Johnson. Charles J. Grant and Mrs. Nellie C. Tibbetts.

SWENY - KERN—In Mansfield, Sept. 25, by Rev. W. T. Johnson. John J. Sweny and Sophia Kern, both of Hebronville, Mass.

GIBBONS - SMIT—In Shee Scot, Me., at the Methodist Episcopal parsonage, Nov. 30, by Rev. S. O. Young. Daniel Gibbons, Jr., of Millard, Mass., and Sarah A. Smith, of South Newcastle, Me.

COFFIN - PHIPPS—In Milan, N. H., Nov. 25, by Rev. N. L. Porter. Arthur L. Coffin and Edna K. Phipps, both of Milan.

WEDGE - SCOTT—In St. Albans city, Vt., Nov. 22, by Rev. A. W. Ford of St. Albans Bay. Frank Homer Wedge, of Montpelier, and Laura Emma Scott, of St. Albans.

MOULTON - BENNETT—In Sanford, Me., at the Methodist Episcopal parsonage, Nov. 22, by Rev. A. Hamilton. Charles F. Moulton and Mary E. Bennett, both of Sanford.

BOSTON AND MONTREAL

Trio of Fast Trains between the two Cities via Central Vermont Line

Three of the best long distance trains running out of Boston are the Boston and Montreal expresses over the Central Vermont Railway line. Fast time and modern equipment make them what they are. The mail-express, leaving Boston week days at 9 a. m., making all important Vermont points including Montpelier, Burlington and St. Albans, and arriving at Montreal early in the evening, connects with the Grand Trunk for Chicago and the West, carries first class coaches and Pullman buffet parlor car. The New Central Vermont flyer, "The New England State Limited," a solid vestibule train of the most modern and luxurious type, leaves daily at 11:30 a. m., makes fast time to Montreal and there connects with the Grand Trunk system for Ottawa, Toronto, Chicago and the Pacific coast. This train is made up exclusively of Central Vermont and Pullman equipment, and includes parlor cafe car, serving meals *a la carte* throughout the journey. The night express, leaving Boston daily at 7:30 p. m., has through Pullman service, via Montreal and the Grand Trunk's famous "International Limited," to Toronto, Chicago and Detroit, and also connects at Montreal for Ottawa and Quebec. All of these trains run via White River Junction, the famous gateway to the north. The lowest possible rates are quoted to all points on both its own lines, the Grand Trunk system, and connecting lines. For further particulars address T. H. Hanley, N. E. P. A., 360 Washington St., Boston.

ECZEMA Skin Diseases, Eruptions, old Sores quickly, permanently cured with "Hermit Salve." Results talk. 25 and 50c., all druggists, or mailed free. Hermit Remedy Co., 9 Bell Block, Elkhart, Ind.

WANTED By one of our Church Seminaries about 200 Opera Chairs, second hand. Must be of first class make and full strength. Address "X," care this paper.

FOR SALE 303 Rituals and 300 old edition Methodist Hymnals. In lots of 10 or more at 10c each. Apply to C. G. BEALS 7 Circuit St., Roxbury, Mass.

Appropriate for a Gift

THE OLD FARMER and HIS ALMANACK

By PROF. GEORGE LYMAN KITTREDGE.

It tells of old times in New England.

For sale by Booksellers

WILLIAM WARE & CO., Publishers

69 Summer St. . . . BOSTON

ORGAN FOR SALE A \$450 Estey Organ, built for lodge or chapel use. Price, \$150. Particulars of W. A. HUSSEY, Braggville, Mass.

OBITUARIES

For the empty, aching home
Where the silent footsteps come,
Where the unseen face looks on,
Where the hand-clasp is not felt,
Where the dearest eyes are gone,
Where the portrait on the wall
Stirs and struggles as to speak,
Where the light breath from the hall
Calls the color to the cheek,
Where the voice breaks in the hymn
When the sunset burneth dim,
Where the late, large tear will start,
Frozen by the broken heart,
Where the lesson is to learn
How to live, to grieve, to yearn,
How to bear and how to bow;
Oh, the Christmas that is fled!
Lord of living and of dead,
Comfort Thou!

—Elizabeth Stuart Phelps.

Boultenhouse.—Rev. William Temple Boultenhouse was born at Sackville, N. B., March 11, 1859, and died at Exeter, N. H., Oct. 25, 1905, aged 46 years.

He was a noble contribution of that virile provincial stock which has so vitalized and enriched the citizenship and the churches of New England. His Christian parents were Charles and Sophie (Harris) Boultenhouse. His father now lives in Boston. His mother passed over in time to welcome her William to the brighter shore. Two brothers and four sisters survive him. He has left no children.

Mr. Boultenhouse was regenerated by the Holy Ghost at the Howard Ave. Church, Roxbury, Mass., in 1885, and united with that church in 1886. He was licensed to preach at Brookline, N. H., in 1893. In obedience to the true minister's heavenly vision and call, he at once entered upon such preparatory studies as seemed most fitting and necessary. He was a student at Wilbraham Academy in 1887, '88 and '89, graduating in '90. During the next year he was a student at Drew Theological Seminary ('90 to '91). He then entered the School of Theology of Boston University, and graduated in June, 1894. In April, 1895, he was received on probation into the New Hampshire Annual Conference. He was ordained deacon in 1897, and elder in 1899.

June 26, 1895, at Brookline, N. H., he was united in holy wedlock with Miss Cora F. Cleveland. This marriage was a most suitable and happy one. Mrs. Boultenhouse created a home atmosphere in which he grew happy, strong and efficient. Our dear brother ascribed much of his success to her wise and earnest co-operation. To human view these relations ought to have continued; but each of these disciples knew that there was a door on the heavenward side of this Edenic home, through which they hoped some time to enter the Eden above. It has opened early, and now one has passed through. He now rejoices, and expectantly awaits the coming of the other—the coming of his twin soul.

Our brother's style of preaching, and that which best suited his temperament, was evangelistic. His sermons were largely hortative. His themes were Christ, and salvation from sin to holiness of heart and life. A peculiar unction often rested upon him, which gave sublimity to his thought and melting pathos to his voice. And oh, how he could pray! I have heard his soul cry out till the mountains seemed to bow down, and I felt myself being swept out and on by a resistless tide. He never spared himself. It was like him to preach on Sunday, and die on the second Wednesday following.

Mr. Boultenhouse served the following churches: Fitzwilliam Depot and Richmond, 1895-'97; Warren, 1898-'99; Methuen, 1900-'02; and Exeter, 1903-'05. Measured by years, his life-work

was short. But that tear-stained face and pleading voice are appealing to many still. His fervent spirit and holy life will be a fruitful memory in the coming years. He had many seals to his ministry in every pastorate. His friendships were pure and lasting. When God gave him souls they were more precious to him than rubies. He won some of his richest trophies in Methuen, and finally chose that town for his sepulchre. Universally esteemed, Methuen has welcomed his sacred dust. In beautiful Walnut Grove it will have reverent and affectionate guardianship.

The funeral at Exeter, Oct. 28, was largely attended by clergy and laity. The following had part in the solemn service: Rev. Messrs. Sanderson, Cole, Tasker, Adams, West and Fay. The same afternoon the kindred and several others came with the body to Methuen. On the arrival of the train, many others joined the sorrowing funeral party in its march to the grave. The burial service was conducted by the writer. God is honoring the loyal submission and humble trust of the lonely one. May she always prove that His promise to the widow is sure! Once more a holy life and a triumphant death have emphasized the saying of Wesley: "Our people die well."

J. W. ADAMS.

Canney.—Mrs. Melinda Ann Canney was born in Epping, N. H., and died at East Candia, N. H., Nov. 22, 1905.

She was "born from above" when thirteen years old. Her maiden name was Stickney. After her conversion she led her father—a backslidden man—to the Saviour. In 1847 she was married to Jonathan Woodman, who died in 1894. Mr. and Mrs. Woodman were members at Raymond, N. H. He, for many years, was the recording steward, a zealous and typical collector for the church. In the years of his service he put in the church treasury \$2,500 of his own substance, although not a rich man. His wife was a helpmate in all this loving service. From the beginnings of Methodism in Raymond until her recent death, she was a member there. In 1895 there was a second marriage with Mr. H. D. Canney. He died in 1904.

Mrs. Canney was a devoted disciple, esteemed by all who knew her. In her last illness she was tenderly cared for by two daughters, who survive her—Mrs. Selinda Perkins, of Raymond, and Mrs. Elbra Dearborn, of East Candia. She also leaves two sisters in Raymond—Mrs. John W. Robie and Mrs. Elbridge Brown. The departure heavenward was at East Candia.

The burial was from the church in Raymond. In the service her pastor, Rev. W. H. Leith, was assisted by Rev. J. D. Folsom, a Conference veteran resident in town, and by Rev. A. H. Thompson, pastor of the Congregational Church. Once more the record may be: "Our people die well."

W. H. L.

Hilton.—Mrs. Everlina L. (Alley) Hilton was born in Lynn, Mass., March 15, 1828, and entered into life eternal, Sept. 17, 1905.

Mrs. Hilton was a devoted member of Lynn Common Methodist Episcopal Church, being a constant attendant, loving its ordinances, and cheerfully and gladly bearing its responsibilities. She was ever prompt to answer the call of duty, faithful and reliable, and ever ready for every good word and work. Her cheerful and sunny disposition drew around her a large circle of friends, who vied with each other, during her illness, in expressions of love and sympathy. She had been a widow for twenty years, her husband having died at Asbury Grove Camp-ground, where he was converted while engaged at his work as a carpenter. He was baptized by Rev. Dr. D. H. Ela, and entered the Christian life, and together they served the Master faithfully, both in the church and in their own home. The people of God were their people, and ever found a hospitable welcome beneath their roof. Six months after the death of her husband their only daughter followed him to the home above. With great fortitude Mrs. Hilton bore her losses, and was ever ready with sympathy and help for those in need. A neighbor said: "I have lived near her forty years and have seen her almost every day, and she was never without a smile or word of cheer."

Thus Mrs. Hilton's entire life has been one of service to others and faithfulness to the church, until failing health compelled her to cease. She would gladly have lingered for the sake of the dear ones who would miss her so much, but she calmly awaited the call of the Master; and al-

though she slipped unconsciously from us at last, we know it is well with her, for she knew in whom she had believed.

She leaves two sisters and a host of friends, who, by their presence at the last service and beautiful floral testimonials, testified their love for her and grief at their loss. "The memory of the just is blessed."

G.

Haven.—On Saturday, Nov. 25, 1905, at 2 o'clock in the afternoon, at Hyde Park, Mass., George E. Haven entered into the rest that remaineth for the people of God. He was born in Milton, Mass., Oct. 31, 1830, and had, therefore, just begun the 75th year of his age.

Remarkably well preserved, neither in his face nor in his carriage did Mr. Haven's years betray him. Indeed, not until very recently was there even a suggestion in his bearing that his eye was growing dim or that his natural force was abating. And this, not because he was not subject to the usual ups and downs of the world during a long life, but because he had discovered the fountain of perpetual youth—in Jesus.

Mr. Haven was a gentleman of the old school. The local papers, referring to his decease, speak of him as "one of our best known and most highly respected citizens." A typical Methodist, he possessed and enjoyed experimental religion after the manner of the fathers. Often during his last illness did he gratefully refer to his conversion many years ago, under the ministry of Rev. Zachariah Mudge, during the latter's pastorate in Newton, where Mr. Haven lived for some years. His death bed was a scene of triumph.

Early in his religious experience he was pressed by his pastor into service in the church—the wisest way to ensure a young convert's growth in grace, and therefore the best means to prevent a lapse in faith—and during nearly sixty years he had been actively connected, in one way or another, with our church, serving as trustee, Sunday school teacher and superintendent, and when the summons came, he had all but rounded out an unbroken half-century of holy toil as class-leader. Of this last record he spoke to his present pastor many times with pardonable pride.

Mr. Haven had the open hand. The widow and the orphan found in him a firm friend. For many years he held office as an overseer of the poor in this town. He was also connected with the Hyde Park Veteran Firemen's Association, performing during a long term of years the duties of chaplain. Broad enough in his charity to love every church "which exalts our Christ," especially dear to him was the Methodist Episcopal Church. He believed profoundly in her mission and method, was loyal to her doctrines and polity, contributed generously to current expenses and to all the benevolences. Moreover, he was constant in his attendance upon the appointed means of grace. His pastor always found him in the social services among the minute men of the sanctuary. He took the steps necessary to, and

Perfect health is not freedom from sickness. Very many who have weak hearts imagine that because they do not suffer any great inconvenience their health is comparatively good, when the fact is this most insidious disease is fast robbing them of their very life-blood. Neglect of the earlier stages of this disease is almost invariably the rule. This is wrong, as the proper treatment when the first symptoms appear would be the means of prolonging life. In order that there may be no excuse for this neglect, and to satisfy those thus afflicted that Dr. Miles' New Cure for the Heart will be beneficial in each individual case, every druggist in the United States is authorized to refund the price of the first bottle if it fails to benefit. This is not only true of the earlier symptoms, but there are very few cases of heart disease where the Heart Cure will not greatly benefit if it does not effect a complete cure. Every one suffering from shortness of breath, palpitation, irregular pulse, fainting or hungry spells, heart pains, distress when lying on left side, smothering spells, swelling of feet and hands should try it.

Miles Medical Co., Elkhart, Ind.

R-U-P-T-U-R-E HYDROCELE VARICOCELE and PILES

Can be CURED without the knife or pain, by Dr. FARRAR, specialist of 35 years' experience 26 King St., Dorchester Dist., Boston. For FULL information call on the Doctor as above on Mondays and Tuesdays, from 9 A. M. to 9 P. M. He is highly endorsed. The treatment is a great comfort. Terms reasonable. No charge for a professional interview. Inquire of Publisher of this paper. The Doctor's post-office address and residence is 28 King St., Dorchester Dist., Boston, Mass. Office practice in Boston estb. 1880.

THIS CARD APPEARS EVERY OTHER WEEK

rejoiced in the achievement of a robust faith. ZION'S HERALD has been a regular visitor in his home for more than a generation. In his piety were happily blended intelligence and fervor. It was a real spiritual tonic to meet him in his own home, at his place of business, or on the street; his warm hand-clasp was reassuring. He loved folk, books, and little children, and made for himself a large place in the affection of his fellow churchmen, old and young alike. His influence will abide.

Mr. Haven was twice married, his second wife anticipating his own translation by less than two years. He is survived by a daughter, Mrs. Ella Tuttle, of Mansfield.

The funeral took place at his home on Tuesday, Nov. 28, at one o'clock, his former pastor, Rev. W. N. Richardson, a close friend of earlier and later years, Rev. E. W. Virgin, of Dedham, and the writer participated in the services. The burial was at Newton.

ALFRED C. SKINNER.

EDUCATIONAL

MAINE WESLEYAN SEMINARY

AND WOMAN'S COLLEGE
Kent's Hill, Maine

Winter term begins Dec. 26, 1905.

Woman's College, College Preparatory, Seminary, Normal, Art, Music and Business Courses. Fine buildings, healthy location, two hours from Portland, and six hours from Boston. Write for catalogue and mention this paper.

Rev. WILBUR F. BERRY, President.

FISK TEACHERS' AGENCIES

Boston, New York, Washington, Chicago, Minneapolis, Denver, Portland, Spokane, San Francisco, Los Angeles. Manual free. EVERETT O. FISK & Co.

WESLEYAN ACADEMY

WILBRAHAM, MASS.

This historic school with modern equipment and special methods, 89th year now open. For catalogue and any information write to

Rev. WILLIAM R. NEWHALL, Principal

The East Greenwich Academy

FOUNDED 1802

A Boarding-School for Both Sexes

College Preparatory and Special Courses. Pupils are individualized with a view to the largest mental and moral improvement. There is no better place for young people who desire a thorough training in a homelike atmosphere at moderate expense.

Full term opens Sept. 12, 1905.

Rev. LYMAN G. HORTON, Principal
EAST GREENWICH, R. I.

TILTON SEMINARY

Tilton, N. H.

Winter term will open Jan. 2, 1906.

Few schools charging \$500 offer equal advantages. An increasing endowment makes low rates possible. Broad courses of study. Fine buildings and situation. Three hours from Boston. \$100 Plan for limited number. Send for catalogue (mentioning ZION'S HERALD).

GEO. L. PLIMPTON, Principal.

Lasell Seminary for Young Women

Auburndale, Mass.

While maintaining the highest literary standards in a curriculum reaching to College Junior year, introduces practical training in various branches of Domestic Science, thus fitting her daughters to both manage and grace a home. Special advantages in Music and Art, with the opportunities afforded by adjacent Boston. One of the largest and best equipped gymnasiums in the State, with fine swimming pool, makes for the highest physical development of the Lasell girl. Classes in Conversation and Nerve Training (under the personal direction of Annie Payson Call) offer unusual advantages.

For catalogue address

C. C. BRAGDON, Principal.

Methodist Book Concern

EATON & MAINS, Publishing Agents.

--THE MOST-- BEAUTIFUL BOOKS - OF THE SEASON -

THE PRAIRIE AND THE SEA By WILLIAM A. QUAYLE.

Profusely illustrated with full-page and margin half-tone reproductions of original photographs.

Special cover design by Miss Whitteker. 4to. Gilt top. Boxed. Net price, \$2; postage, 17c.

A work of art, as well as a high-class literary production, by an author whose artistic instinct and peculiar genius have won the hearts of multitudes. The Prairie and the Sea will be a delight to the lover of nature, the artist as well as the student.

IN GOD'S OUT-OF-DOORS By WILLIAM A. QUAYLE.

Profusely Illustrated. 4to. Gilt top. Net price, \$1.75; postage, 17c.

No book of similar character from any press in recent years has met with the gratifying sale of this work of art and eloquence. The high quality of its mechanical make up has won for it a place in the first rank of nature books.

== FOR A CHRISTMAS GIFT ==

THE NEW METHODIST HYMNAL

IN FINE BINDINGS

Printed on Superfine Paper -- Music Edition -- Size, 6x8 7-8x11-8 inches

- | | |
|---|------|
| 504. French Morocco, flexible, side and back titles in gold, gold edges, round corners, | 1.75 |
| 509. Turkey Morocco, side and back titles in gold, red under gold edges, round corners, | 3.50 |
| 508. Same as 506 only flexible cover, | 3.50 |

EDITION ON GENUINE OXFORD INDIA PAPER

Size, 6x8 3/4x11 3/4 inches. (Postage, 9c. additional.)

- | | |
|---|------|
| 603. English grained red leather, limp, back title in gold, red under gold edges, round corners, | 4.00 |
| 605. Morocco, divinity circuit, grained leather lining, back title in gold, red under gold edges, round corners, | 5.00 |
| 609. East Levant Morocco, divinity circuit, calf lined to edge, silk sewed, back title gold, red under gold edges, round corners, | 8.00 |

METHODIST YEAR BOOK, 1906

Edited by Stephen V. R. Ford

It contains the latest facts concerning the Methodist Episcopal Church -- its present membership, its growth during the past year, its chief officers, its publishing interests, its benevolences, its educational forces, its charitable institutions, etc.

The preacher or layman who requires data for addresses on the connectional and other interests of Methodism will find them in the Year Book.

The preacher who would incite his people to more liberal giving to our denominational benevolences should urge them to get the Year Book. Its record of our denominational activities broadens the vision, arouses the intellect, enlarges the heart, and opens the purse strings. Familiarity with its contents is a liberal education.

25 cents per copy, net, postpaid. Per dozen, \$2.40 net, carr tag e not prepaid.

New England Depository

CHAS. R. MAGEE, Manager, 36 Bromfield St., Boston.

**CHURCH
CARPETS**

AT MANUFACTURERS' PRICES. **JOHN H. PRAY & SONS CO.,**
CARPETS AND UPHOLSTERY.
WASHINGTON ST., BOSTON.
OPP. BOYLSTON ST.

ROYAL Baking Powder

Absolutely Pure

A GRAPE CREAM OF TARTAR BAKING POWDER

It makes the most delicious
and healthful hot breads,
biscuit and cake

FREE FROM ALUM, LIME OR PHOSPHATIC ACID

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Alum baking powders are unhealthful. Do not use them for raising food under any circumstances. So detrimental are alum baking powders considered, that in most foreign countries their sale is prohibited. In many States in this country the law compels alum powders to be branded to show that they contain this dangerous acid, while in the District of Columbia, Congress has prohibited the sale of all food that contains alum.

Alum baking powders are sold to consumers at from 10 cents a pound to 25 ounces for 25 cents, or 25 cents a pound, and when not branded may generally be distinguished by their price.

What I Want to See in a Religious Paper

Continued from page 1611

To political rings and bosses the suggestion of a relation between ethics and politics seems an impertinence; but the religious paper is bound to maintain the solemn duty of the citizen to vote and to work for the reform of political life. I do not want the religious paper to indicate whether the editor usually votes the Republican or the Democratic ticket, or the ticket of some other party, or a Mugwumpian split ticket of his own; but, when a distinctly moral issue projects itself into politics, I want the religious paper to speak with no uncertain sound. When a Jerome, like a knight errant of the old days of chivalry, defies the whole phalanx of Tammany, when a Weaver rallies the forces of righteousness for the reform of his city and his State, when a Gorman seeks to prolong his own power as boss of his State by fraudulent disfranchisement of the negro and the immi-

grant, when the awakened conscience of Ohio Republicans revolts against the corruption of a Coxe, I want the religious press to do battle lustily for the overthrow of wrong and the enthronement of right.

I want some of the religious papers I read to be Methodist papers; and, in a Methodist paper, I want to see an

Independent Loyalty to Methodism

— the loyalty of men who cherish the glorious traditions of Methodism, who are in full harmony with its evangelistic spirit, who cherish for the church of their choice and their love no other aim than that of spreading Scriptural holiness over this land and all lands; but who do not consider the Methodist Church as the ideal church without spot or wrinkle or any such thing, who do not believe that the Discipline was plenarily inspired, and who do not accept as infallible the deliverances of General Conferences or of Bishops. I

want to see in a Methodist paper not factiousness, not personality, not aspersion of motives and character; but calm, candid, temperate criticism of the institutions of the church and of the actions of its appointed leaders. The decisions of duly constituted authorities must be obeyed. But there is no place among us for the spirit of military subordination —

"Theirs not to make reply,
Theirs not to reason why."

The "reason why" of decisions which must profoundly influence the intellectual and religious life of the church may fitly be discussed by the best minds of the church in our church papers.

In general, I want to see in a religious paper loyalty to the past and welcome to the future. I want it to contend for the faith which was once delivered to the saints, and which in essential unity we have inherited from the generations past. I want it to welcome all new light which dawns upon the human intellect from day to day. Neither the separate ecclesiastical organization nor the great church universal can cease to grow and to change until it dies.

"All but God is changing day by day,
He who breathes on man the plastic spirit
Bids us mold ourselves its robe of clay."

Some of these things that I want to see in a religious paper are, I believe, more likely to be seen in a non-official than in an official paper. I say nothing against the official press of Methodism. I recognize the great service it is rendering, and the high character of the men by whom it is conducted. But I believe that the powerful connectional organization of our church, to which we owe much of our efficiency and usefulness, involves nevertheless a danger that individual liberty will be smothered under official dictation. For men equally conscientious the range of utterance of individual opinions is necessarily somewhat narrower in official than in non-official stations. The journal which is independent in its foundation and management is most likely to be independent in its treatment of controverted questions. Hence the imperative need in Methodism of an unofficial press as a complement to the official press. It has been the glory of ZION'S HERALD from its origin to the present time that it has not been the organ of ecclesiastical officialism, nor the organ of a party or faction. Its recent number celebrating the Garrison Centennial recalls to memory its championship of the anti-slavery cause when that cause was under the ban alike of church and state. The noble record of the past calls upon those who have its interests in their charge to make the future even nobler than the past — to put into ZION'S HERALD the money, the work, the energy of heart and brain, the consecrated purpose, which shall make it, as nearly as may be, the ideal paper of Methodism.

THE GENERAL CONFERENCE WAY

of insuring church property appeals to loyal Methodists. Furthermore, it appeals to sound business judgment. It is a plan by which protection is furnished against fire, lightning, and tornado, through the medium of

NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO

The Methodist Mutual

on a co-operative basis, which you cannot afford to miss if your church would be a factor in the economic work of greater Methodism, or would care to adopt modern business methods and save money. Get particulars.

HENRY P. MAGILL, Sec. and Mgr.
184 La Salle St. Chicago, Ill